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CASSANDRA.

(But I Hope not)

With preceding
Telling what will come of it.

N U M B. II.

I N
A N S W E R
T O T H E
Occasional Letter.
N U M B. I.

W H E R E I N
The New-ASSOCIATIONS, &c.
Are C O N S I D E R E D.

L O N D O N :

Printed and Sold by the Booksellers of London and
Westminster, 1704.

D. M. XLVII & LII.

CLASS 222

This image shows a blank, aged, light brown page, likely an endpaper or flyleaf of a book. The paper has a textured appearance with visible creases, discoloration, and small dark spots, suggesting it is old and possibly water-damaged or stained. There is no text or other markings on the page.

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Numb. II.

THE *Occasional Letter* is not content to spend its Wit and Malice against the Author of the *New-Association*, but falls upon others, whom he supposes to be of the same Party. And undertakes to Battel them All!

I. Several Authors Reflected upon in the *Occasional Letter*.

One he does not name, nor his Book neither; but makes what he says an Act of the Party, thus p. 21. *By one of their late Books we are all, that are hearty at least for the Principles of the late Revolution, call'd Schismatics, and Foreign Churches Appeal'd to, and Declarations made, That there was no Continuing in our Communion without Hazard of their Salvation.*

I. One not Nam'd.

Now in the Book which I am Confident he means, there is not, in the first Place, any Argument against the *late Revolution*. It meddles not with the State-Point. It is wholly an *Ecclesiastical* Dispute, of the Rights of the Church, with Relation to the *Civil Powers* in General, without Enttring into the Contest of Competitors about that Power.

In the next Place, as to the Point of *Schism*, he makes it Allowable only in such Cases where there is a *Hazard* of our *Salvation*. And is not this more *Orthodox* and *Rational*, and more for the *Peace* and *Unity* of the *Church*, than such a slight Notion of *Schism*, as that we may run into it, for Things our selves own to be *Indifferent*; and with which we may Comply *Occasionally*, without any *Hazard* at all to our *Salvation*? Yet these *Latter* he sets himself to *justify*, and *Condemn's* the *Former*!

The Point that *Author* insists upon is *Lay-Deprivation*. And if I mistake not the *Author* of this *Occasional Letter*, he has express'd himself elsewhere against it. I know not a *Clergy-Man* in *England* that is for it in plain *Terms*; or would ever wish to see it *Practis'd* again in *England*: Whatever some may say to justify the *Complying* with it, when it is done by an *Irresistable Force*. So that there needed not such an *Exclamation* against that very *Learned Author*.

2.
Abridge-
ment of
Eusebius. He next falls upon the *Abridger* of *Eusebius* in the same *Pag. 21.* and says, That all the *Passages* which *Protestants* make use of against *Papists*, and which are some of them the strongest against them of all *Antiquity*, are omitted. He names none of them. And the *Abridger* professes that he cannot so much as *Guess* at what he means. Desires him to *Instance*, and he will be oblig'd to *justify* himself.

He has put but four *Marginal Notes* of his own to the whole *Abridgment*, and *Two* of them are against the *Papists*, one p. 85. upon the *Sufficiency* of the *H. Scriptures*, the other, p. 100, concerning the *Canon* of the *Scriptures*. That p. 90 is against the *Arians*. And the *Fourth*, p. 177, is of the *Patient Suffering* of the *Primitive Christians* under their *Persecutors*, and that they thought not *Rebellion* a *Lawful Remedy*, which may be justly reckon'd against the *Papists* too, and their *Deposing Doctrine*, on account of *Religion*. But it seems it has Hit some other sort of *Falks*, who have no worse *Word* than *Popery* to bestow
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[except that of an *High-Church-Man*] And they throw it, as a *Blind-Man* do's his *Club*, at All who come in their Way.

The next who is attack'd in the same Paragraph is the Author of a *Preface* or *Epistle*, before the said *Abridgment*; wherein (says this *Occasional-Letter*) there are vile *Reflections* unjustly cast upon Arch-Bishop Tillotson, and very kind *Encomiums* upon some of the Great Managers, in K. James's Reign, and one of the Chief Champions for a *Popish Cause*.

3.
Preface
to the A-
bridgment

As to this last of *Encomiums*, I can find nothing like it, not a Tittle in that *Preface*: This is pure *Invention*, and *Slander* for *Slander*-sake! Let this *Author* point it out and name it.

As to the other Part of the *Accusation* concerning Arch-Bishop Tillotson, he is not once nam'd in all the *Preface*, nor any *Book* of his, or any *Book* at all, in the Place intended. So that the *Applier* of this to any Body is the *Author* of the *Scandal*. There are indeed some very offensive *Tenets* named, p. 17, 18, wherein the *Truth* of the *Christian Religion* is Highly Concern'd. And that ought to take Place of the Regard we have to any Man. And how more tenderly cou'd it be done, as to the *Author*, than neither to *Name* him, nor the *Books* where they are to be found? Others might say the same things. But if this *Vindicator* will Put it upon Arch-Bishop Tillotson, he ought then to have *justified* those *Passages*; or to have shew'd, that they were *Falsly* Attributed to the *Arch-Bishop*. I desire that neither I nor any *Friend* of mine may have such *Vindicators*! To bring a Man's *Name* upon the *Stage*, under an *Accusation*, and then not to say one Word in his *Defence*! I leave it to the *Reader*, whether the *Author* of that *Preface*, or this *Occasional Letter*, has done most Injury to the *Memory* of Arch-Bishop Tillotson?

But be that as it will. Why are these *Books* Charg'd upon whole *Parties* of Men? Unless you will Allow the same *Liberty*. We must suppose that is intended.

II.
Of Charging
Books
upon Par-
ties.

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Therefore we have Liberty, by your own Rule, to Charge upon the whole Body of the *Whigs* and *Dissenters*, those *Pamphlets* that come out on their Side; those which Endeavour'd to Defeat the Succession of the *Queen*, and bring in the *House* of *Hannover* before Her; or now upon her, to Supplant her. Which represent the *House* of *Hannover* as Enemies to our *Church*, and fix'd to the Interest of the *Dissenters*. So that the way to make Court to them, in time, is, to Set up the *Dissenters*, and Depress the *Church*. And all those *Pamphlets*, which pursuant to this Politick, do daily throw out the most Bitter *Invectives* against the *Church* of *England*, under the Name of the *High-Church*; And cry up *Moderation*, that is, as they Explain it, to let in the *Dissenters* to all Places of Power and Trust; I say, That by the Rule here set down, and Practis'd by this *Author*, all these are to be Charg'd upon the Party, upon the *Whigs* and *Dissenters*.

Observer.
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And they stand particularly Answerable for their Observer, who expressly maintains the *Deposing Doctrine*; makes the *King* but one of the *Three Estates*; Accountable to the other *Two*, or one of them which Represents the *People*; And even *Deposable* by them, to be *Attainted*, and put to *Death* by them. Or, to give it you in his own Modest Words, [Vol. 2. Num. 22.] To be Depriv'd of Power, Imprison'd, Depos'd, and Confin'd to *Monasteries*, drawn through the *Streets*, Cut to Pieces, &c. And all this for their *Treason* against the *State*. He instances in *Nero*, who, he says, was attainted of *Treason*, and Condemn'd to *Die*. This was bringing the Matter as near as he cou'd to our Royal *Martyr*; whom these *Infernal Fiends* call'd a *Nero*, as their *Predecessors* did his Master a *Beelzebub*. And to cut off the *Distinction*, That the *Emperours* of *Rome* were then *Elective*, but our *Kings* are *Hereditary*, he asserts in the following Observer [Vol. 2. Num. 25.] That the *Royal Dignity* can never be *Hereditary*; His Reason is, because it is an *Office*, and Compares it to that of the *Lord Mayor* or *Sheriff*.

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Sheriffs. It is an *Affront* to *Argue* with such a *Brave*. This is only to shew the *Maxims* of the *Party*. He endeavours to Prove that our *Government* was never *Hereditary*, because the *Line* of *Succession* was often *Broke*, and *Usurpations* made upon it. But if he had *Common Sense*, he would have seen, That this is a *Proof* it was *Hereditary*, else, the *Hereditary Line* could not have been *Broke*. In the *Contests* of *York* and *Lancaster*, both *Parties* did pretend to be *Next* in *Blood* to the *Crown*. That was the whole *Dispute*. Which shews that the *Hereditary Right* was the *Rule*. He quotes a *Statute* of *Q. Eliz.* [Vol. 2. Num. 23.] That the *Queen*, with and by the *Parliament*, may *Limit* the *Succession* of the *Crown*; and *Imposing Penalties* on those who shall *Deny* that this may be done by *Parliament*, with the *Royal Assent*. And the *Inferences* he draws from it are, That the *Parliament* may do it, without the *King* [or *Queen*] or *Against* them; and without the *Royal Assent*: And that it is a *Right* in the *People* to do it, which is so far from being *Afferted* or *Implied* in the said *Statute*, that the direct *Contrary* is the *Import* of it. He quotes [*ibid.* Num. 27.] some *Acts* of *Parliament* in *Scotland*, made in the *Reign* of *K. Char. 2.* which *Affert* the *Hereditary Right* from, the *Laws* of *God*, as well as *Man*; And that no *Difference* in *Religion*; nor no *Law*, or *Act* of *Parliament*, made, or to be made, can *Alter* or *Divest* the *Right* of *Succession*, and *Lineal Descent* of the *Crown*, to the *Nearest* and *Lawful Heirs*. And how do's he Answer this? He calls it an *Act* of the *Episcopal Dissenters* of *Scotland*. Was the *Episcopal Church* *Dissenters* then? And may they not call other *Acts* made since, *Presbyterian* and *Whigg-Acts*? And so there is an *End* of all *Acts* of *Parliaments*, if they may be thus *Thrown off* by any *Party* that is not *Pleas'd* with them! Then the *Known Laws* of the *Land* are no *Standard* of *Right* or *Wrong*, of *Just* or *Unjust*; Nor are we to be *Determin'd* by them! This is the *Doctrin* of these *Men*, who stand so much for the

the *Laws*! Who Cry out, The *Laws*! The *Laws*! And yet will be *Concluded* by no *Laws* which *Cross* their *Honor*!

But what will they say to the many *Acts* of *Parliament* in *England*, particularly 1 *Elix.* c. 3. and 1 *Jac.* c. 1. which Acknowledge the *Crown* of *England* to be *Hereditary*, and that *Jure Divino* too? Why? They were *Episcopal* *Acts* likewise! And of *Episcopal Dissenters* too, who *Dissented* from the *Honest Dissenters*! And the *Former* were *Popish* *Acts*! What have we to do with them?

But how will they answer their own, even the *Presbyterian Confession of Faith*? Which says, *Chap. 23.* That *Difference in Religion*, nay, that *Infidelity* it self, doth not make void the *Magistrate's Just and Lawful Authority*, nor free the *People* from their due *Obedience* to him. Cou'd they *Sham* at this Rate, and even in their *Confession of Faith*, to blind the *Eyes* of the *World*, that they might carry on their wicked *Designs*! Otherwise let *Observer* try his hand, if he can *Salve* this from being *Rank Passive Obedience*, and *Jure divino*!

However he will not be out of *Countenance*! In the same *Observer*, last nam'd, he puts a *Case* will Frighten the *Presbyterian Loyalty*, and *ours* too. He says, Was there ever yet a *Christian People*, who suffer'd a *Prince* to *Wake* to the *Throne* thro' the *Blood* of his *Father*? This wou'd indeed be an *Un-natural Succession*. It wou'd indeed! And yet I fancy it not *Impossible*, that the *Whigs* and *Dissenters* might be brought to *Allow*, even of *This*, upon a *Valuable Consideration*! To *Promote* the *Good-Old-Cause*! To turn *Hereditary* into *Elective*: And *Mumble Kings* and *Bishops*!

In the same *Observer*, to shew his *Skill* in the *Laws*, he says, *Treason* is two fold, either as *Committed* against the *King*, as he is *Invested* with the *Executive Power*, or against the *People*, as they are *Invested* with the *Legislative Power*. Here the *Superior Power* is put in the *People*, and

the *Supreme*, which is the *Legislative*. The *Executive* is no other than that of an *Executioner*, who *Executes* the Sentence pass'd by his *Superiors*; and he is Accountable to them for his *Performance*. Thus says the *Observer* in the same Place, *The King of England is the Peoples King; and the Laws of England are the Peoples Laws*. That is, Both *Made* by the *People*. Thence he *Infers*, as before Quoted, That *Nero* was *Attainted* of *Treason*, that *Kings* may be *Depos'd*, *drawn thro' the Streets*, *Cut to Pieces*, &c. for their *Treason* against the *People*!

But he will find no such *Nonsense* in our *Laws*, which know of no *Treason* but against the *King*. And as has been before quoted in the first Part. Sect. 2. Debar the *People*, either *Collectively*, or *Representatively*, from having any thing to do with the *Legislative*, without the *King*. And it is made *Premunire* to *Affert* it. 13. Car. 2. c. 1. Let the *Observer* think of this!

But his *Fury* blinds him, he knows not what makes *For* or *Against* what he wou'd be at. He quotes [*ibid*. p. 24.] The *Incomparable* and truly *Honourable* *Algernoon Sidney* his answer to *Filmer*, saying thus, *He is no King, who assumes the Title to himself, or is set up by a Corrupt Party*. Now this is most *Incomparable Nonsense*, upon his Scheme of *Government* in the *People*; unless he can shew, that ever any *Party* of the *People*, especially the *Prevailing* *Party*, who cou'd set up a *King*, did call themselves a *Corrupt Party*! Or, that they were not call'd so, by the *Opposite* *Contending Party*! And who is *Judge* betwixt these several *Parties* of the *People*? Is there any other, but *Civil War* and *Destruction*, till the one can *Conquer* the other, and *keep* them down? The least *Drachm* of *Thought*, wou'd shew such a *Scheme* to be *Contradiction* and endless *Confusion*!

But who then do's *Algernoon Sidney* allow to be *King*? None, but he who according to the *Usages* requir'd in the *Case*, is made *King*. If these be wanting [says he, as here

quoted by the *Observer*] he is neither *de Facto*, nor *de Jure Rex*; but *Tyrannus sine Titulo*. Did Mr. *Observer* Consider where this would light!

But he grows *Bold* to Purpose! And having plainly said in many of his *Observers*, That the *Queen* had no *Title* to the *Crown*, but the *Act of Settlement*, he Affirms [*ibid.* Num. 86.] That to assert an *Hereditary Government* in England, is a *Squint-Ey'd Reflexion on her Majesty's Title*. How now! Is the *Observer* turn'd *Perkinite*? Will he Run Counter to the many *Loyal Addresses* made to her *Majesty*, upon her *Accession*; where they Acknowledg'd her *Undoubted Right*, as well by *Blood* as by *Law*?

Nor will it serve his Turn, to say, that he meant this only against the *Perkinites*; for that would be no *Reflection* on her *Majesty's Title*, what a *Few Inconsiderable Men* may say! But he Explains it, and applies to it the *Title* it self, in the *Words* just going before, where he Expressly Baffles this Position, That our *Government* is an *Hereditary Monarchy*. And says to him that Asserted it, He can never prove our *Government* to be an *Hereditary Monarchy*, either by our *Laws*, the *Custom* of our *Ancestors*, or our own; the *Act of Settlement*, I am sure, says no such thing, but the *Contrary*; and for this Man to assert an *Hereditary Government* in England, is a *Squint-ey'd Reflexion on her Majesty's Title*. This is Arguing from the *Thing*; and not from what any Body Says of it. And is not a *Squint-ey'd* but a *manifest Reflexion* upon her *Majesty's HEREDITARY Right*, and the *General Sense* and *Joy* of the *Nation*, Express'd in their *Dutiful Addresses*, wherein they do Recognize the same. But these Gentlemen think, that the Addition of an *Hereditary Right*, do's hurt her *Title*; according to their *Maxim*, and the *Name* of one of their *Treasonable Pamphlets*, *The Worse Title, the better King*.

But as the *Hereditary Right* is Acknowledg'd to be *jure Divino*, in the *Acts* of *Recognition* of *Q. Eliz.* and of *K. Jam. 1.* and by the *Tenor* of our *Laws*: So her *Majesty's Title*

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Title stands *Firmer* upon that *Foundation* than by the *Re-
volution Acts*; Wherefore some who stood out all the *Re-
volution Acts*, and would not *Recognize K. Will.* while the
Princess of Denmark liv'd, have Submitted to Her, since
She came to the *Crown*. Some do it on the *Foot* of the
Revolution, others upon her *Hereditary Right*. If *Both*
then Centre in Her, it cannot be meant for her Service to
Deprive her of *either*. But these Men would have her
stand only upon the *Revolution-foot*, that they may more
Easily Trip up her *Heels*.

They *Hate* the Name of *Hereditary Right*. Especial-
ly which is Deriv'd from *K. Charles the Martyr*, or his *Son*
K. James. It makes the *Observer* remember the *Whip-
ping* was *Forgiven* him, and the *Hanging* too which he
Deserv'd, for being Engag'd in *Monmouth's Rebellion*;
which he will let go to be such, only because it did not
Succeed! And he has Pay'd his *Thankful Return* for the
Mercy then shew'd him, according to the old Proverb,
Save a Rogue from the Gallows———

Towards which he has shew'd his *Loving Inclination*,
not *Obscurely* in his *Observer* [*ibid.* N. 13.] where he
do's *Summons* his *Party* to Arms, and says, *I am Resolv'd*
to get my self and Family Compleatly Arm'd; *I have got*
already two good Protestant Muskets, and three Basket Hilt
Swords, that were us'd at Marlston-Brook, Edge-Hill, &c.
These were the *Fatal Battles successful* to the *Rebels* against
K. Char. 1. which are here Remember'd with *Pleasure*!
And *Notice* given to be *Ready* for the like again! To set
up *Puffs* (as they call their *Commonwealth*) in her *Majesty*!
Which they have begun in *Scotland*, by the Appearance
of *Seven Hundred Men in Arms* [for a *Beginning*] Giving
out *Declarations*, Renouncing *Q. Ann, &c.* as before is
mention'd. And we have Allowance to take Notice of
the Behaviour of the *Presbyterians* in *Scotland*; since this
Author has bestow'd so many of his *Observers* upon the
Episcopal Church there. All which, or any thing else that

comes from such an *Infamous Hand*, were not worth any Body's Regard, if he were not set up as the *Cryer* and *Trumpet* of the *Party*!

And therefore, I may bring him in as Evidence against this *Occasional Letter*, which Abuses the *Whigs*, in saying, that they *disown* their *Calves-Head-Feasts*, as if they were *asham'd* of them! And counted those *Profligate Fellows* who frequent them. If that Author be not one of them, he shou'd let them speak for themselves. They will give him no *Thanks* for such *Vindications*!

Their *Observator* [Vol. 2. N. 89.] calls their *Calves-Head-Feasts* by no such Names of *Reproach*, *nor disowns* them at all. But *Laughs* at those who *Object* it, and calls them *Cods-Heads*.

And is far from *Condemning* the *Fact* which they there *Commemorate*. He says of it, *I have so High a Value for the Prudence and Justice of our Fore-Fathers, as not to Condemn any of their Actions for the Common Good.* He adds [with a *Smile*!] *but upon good Grounds, which we of this Age can never have in that Particular.* How so? Have we not the very *Trial* verbatim? And several yet alive who *Heard* it, and were *Spectators* of the *Bloody Tragedy*? Have we not the *Horrid Indictment*, and the *Sentence*, the *Original* of which is still in Being, with the very *Cursed Hands* to it who *Sign'd* it? Have we not *Bradshaw's Learned Speech* upon *Passing the Sentence*, of the *Power in the People*, and all the *Whig-Principles*, which they have *Transcrib'd* and *Repeated* ever since? Did not the *Observator* know this, who has taken all his *Doctrines* and *Arguments* out of it, for the most Part, in the same *Words*? Has not he seen the *Trial* of the *Regicides*, wherein they said all they cou'd for their *Defence*? And cannot this *Cause* then be *Known*?

But he thinks his *Cause* too *Glorious*, not to be own'd *Publickly* and *Above-board*! He goes on, *We are unkind to our selves, in Censuring the Justice of our Fore-father's*
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Actions; and thereby do give a Handle to our Successors to Censure ours. Did our Fore-fathers Detruncate the Father? Did not we Depose the Son, and put one more Righteous in his stead? Did we not divest him of all his Regalities, make him a Fugitive on the Earth; and may not Future ages examine the difference betwixt the Decollation and the Abdikation?

Are not these fine Lectures to be Read to the Nation twice a Week!

1. Here is a Manifest Justification of the Decollation, as he Respectably calls it!

2. As plain an Arraignment of the whole Revolution, which he makes full as Bad as the Decollation.

3. A Civil Lesson to the Queen, That she is Liable to the same Usage as they Bestow'd upon her Father, or Royal Grand-Father! And to Put one more Righteous in her stead! And we know whom they count Righteous! None that will Maintain the Church of England! Who will Countenance Malignants or High-flyers, either for the Church or the Monarchy! See the Declaration annex'd.

4. The Un-Parallel'd Insolence with which they Treat her Majesty, in Trampling so disdainfully upon the Ashes of her Royal Father and Grand-Father. Their Story is too lamentable to be Insulted, in so Scornful a Manner, and that before her Face, as to Call her Father a Fugitive on the Earth, the very Curse of Cain! And to speak with an air of Triumph, of De-collating and De-truncating her Royal Grand-Father, calling it Justice, and the Common-sense!

And then Minding her Majesty of Edge-Hill, Marston-
Towor, &c. And Boasting, That the same Protestant Swords
and Muskets are Ready to Fight for her—As they did
for her Grand-father!

Such Insolence was never offer'd to a Crown'd-Head,
while upon the Throne. Which makes it Justly to be
wonder'd, that they have something near in View, which is
Good! Pray God Avert. They

They made not near so much Haſt with her Royal Grand-father, to whom they were *Profeſſing* and *Addreſſing* their *Loyalty*, till they juſt had his *Head* upon the *Block*.

And they were not Behind in their *Addreſſes* to her Royal *Father*; Calling *God* to *Wiſneſs* their *Sincerity*! At the ſame time they were *Plotting* to *Deſtroy* him! And *We had done it ſooner* [*ſays Obſervator, Vol. 2. N. 84.*] *if we had an Opportunity of ſo doing.*

Such an *Impudent Herald* wou'd never be *Impley'd*, if they were not *Ready* to give the *On-ſet*!

His *Character* is beſt taken from *himſelf*, who, when one ask'd him what he had to ſay for all the *Monſtrous Villanies* Charg'd upon him in *Fuller's Penitential Confeſſion*, cou'd not deny the *Fact*; and made but a *Jest* of it, ſaying, *The more Miſchief, the better Sport.* And *that he lov'd Miſchief dearly.*

From this *Qualification* it was, that he had the *Intolerable Impudence*, in his *Obſervator* [*Vol. 2. N. 79.*] when he was order'd to be taken into *Cuſtody* by the *House of Commons*, not only to *Banter* and *Ridicule* that *Honourable Houſe* (knowing what *Party* he had to *Support* him) ſaying, he wou'd *drink a Glaſs of Wine* with their *Sergeant* next *May day* (when he ſuppos'd the *Parliament* wou'd be up, but wou'd not *keep him Company* this *Winter Season*, &c. And not only this, but he *Endeavour'd* what he cou'd to ſet the *Houſes of Lords and Commons* at *Variance*, upon his *Worthy* account, and *Threatens* them withal, ſaying, *So that if the Lords do not Inſiſt on their Privilege, as I am now their Servant, &c.* He tells what the *Nation* will *Suffer* by it! And he *Insults* over the *House of Commons* as his *Servants*, ſaying, *I have now two Members in the Houſe of Commons, Representing my Perſon.* Theſe *Commonwealth Principles* make Men *Insolent*, and to *Forget* all *Deference* and *Regard* to their *Superiors*; every Man looking upon himſelf as the *Original* and *Maker* of *Kings*.

and Parliaments! And above them! As he says, in the same *Observer*, Their Power is deriv'd from the Native Right of the People, which authorizes them to make Laws, to Settle the Succession and Limitations of the Crown; every King or Queen of England has her or his Political Essence and Being from Parliament, &c. It is astonishing that Men shou'd be so far given up to Delusion, as to Argue against the plain Matter of Fact which they see before their Eyes! For is it not *Demonstration*, that the quite Contrary to this Republican Notion, is the Fact with us? Viz. That the Parliament has its Political Essence and Being from the King or Queen? Can the King then have his Being from Them? Who call'd that Parliament which made the first King? Do the Freeholders who Vote for Parliament Men derive that Power from the People, and not from the King's Charters to them? When did the People agree to give up their Power into the Hands of such and such Freeholders; and Excluding all others, tho' of forty times their Estates and Interest in the Kingdom? Who have of these Freeholders to wear their Liveries, and Clean their Shoes!

But tho' there is neither Sense nor Reason in these Schemes, and that they are against Fact too; yet, as the *Observer* says of himself, there is Mischief in them; and that delights him! And too many others of his Party. Tho' I am satisfy'd several of them are led astray thro' Weakness of Judgment, or not giving themselves Time to Consider and examine.

Of this Natural Inclination to Mischief and Lying, the *Observer* has given another Notable Instance; in that when he was in the Secret of that Godly Murderous Design, of The Shortest Way with the Dissenters, he lent all his Might to carry on the Jest (as they call it, since it was Discover'd) and in his *Observers*, Charg'd it Home upon the High-Church. To raise the Mob, if they cou'd, upon the whole Church; or leave Them to distinguish as they

they thought fit! And it was going on *Apace*, before the *Happy Discovery*; it being put in the *Mouths* of the whole *Party of Whigs and Dissenters*, that it came from the *High-Church*; not that I suppose they were *All* let in to the *Secret*; But they *All* did *Believe* it, or they *Ly'd*! And the *Clergy* were *Pointed* at, and *Mark'd* as they walk'd along the *Streets*, and *Insulted* in *Private Conversation*; and call'd no better than *Cut-Throats* and *Bloody-Minded-Men*! They were growing into the *Contempt* and *Hatred* of the *Nation*! And all this call'd now a *Jest*! They wou'd have thought it better *Sport*, if it had *Succeeded*! *Godly Men*! Who make a *Mock* of *Sin*.

But it is not only the *Clergy* who are *Stigmatiz'd* by this *soul Mouth*. In his *Observer* of *March 18. N. 99* he throws at the whole *Government*, the *Bench*, the *Council Table*, those at *St. Stephen's*, that is, the *House of Commons*, but in the *House of Lords* he only names the *Wool-Packs*, that is, the *Judges* (it seems the *Lords* continue yet in his good *Graces*) and ends with *The CHURCH* in his *List of Knaves*, he affords them no better *Word*. In his *Observ.* of *March 11. 1703. N. 97.* he is plainer with the *Judges*, and says, *I am Ready to answer in Court to any Indictment, where I expect to have fair Play, and not to be Condemn'd without being Heard, which will be the Practice of our Courts of Justice, as long as our present Judges are in Being. And if they are Succeeded by the Race of Jefferies and Jenner, I can but go into another Country; I have been taught the Way already.*

Yes. And what to do when you are there! Even what you did before, to bring about another *Revolution*, and *Serve the Queen*, as you did her *Father*! What else is the *Meaning* of *Rendring* her whole *Administration* so *Odious*, and *Comparing* it to what they had *Represented* that of her *Father*? Her *Judges*, her *Council*, &c.

But he goes further in the same *Observer*, and directly attacks his *Royal Highness* the *Prince*. He had long *Shot*

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at Him by a *Side Wind*, yet so as every body must see it, by finding Fault with the Management of the *Fleet*, and Directing whom he thought Fitter to be Entrusted with it. And coming now to Answer the Objection of these *Reflections* upon the *Lord High Admiral*, he tells Him Roundly, That *Affidavits* were made and deliver'd to the *Prince's Council*, of *Embezzlements* of the *Stores*, &c. Notwithstanding which, the *Grand Grievance* was not Redress'd, and the *Persons Guilty* were still continu'd to be Employ'd in the *Service*. And, That the *Highest Office* in England, is not above the *Law of England*, and the *Laws of England* were made to Detect and Punish Offenders. But the *Highest Office* is the *Regal*. And that he means, for Employing such an *Admiral*. That is his Constant *Theam* and *Doctrine*, to Call the *Crown* to Account for *Mis-administrations*.

The *Faction* want but the *Fleet* in their Hands, and then they wou'd be *Ready*! To this End, they have been *Blackning* all the *Admirals* and *Officers* in the *Fleet* who are not of their *Kidney*, as well in their *Conversation*, as *Proclaiming* it in their *Observations*. Many of which are spent upon Sir *George Rook*, &c. They would fain *Talk* them out of their *Places*. When any Thing Miscarries in the Hands of their *Friends* (which happens oftner than in the others) then they lay the Fault upon the *Government*, and their *Orders* from *Above*; there is *Treachery* at the *Fountain*! &c.

Never was a *Government* so openly and Bare-fac'd *Attack'd*! This *Enflaming Paper* goes still abroad, and is become more *Virulent*, since the *Votes* of the *House of Commons*, and the *Proclamation* pursuant against the *Author*. He Banters and *Ridicules* both the *Queen* and *Commons*, and Declares he will still *Write* on. He *Trumpets* more loudly than ever. And, with the Help of his *Party*, thinks himself an *Over-Match* for the *Government*. And they

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make use of this as an Argument to shew its Weakness. As if it cou'd not Suppress this Paper.

The Grand-Jury at the Old-Baily last Session, Mar. 9. 1704. made a Presentment against a Paper wrote in Opposition to the *Observer*, call'd *Heracitus Ridens*, for Reflections upon Sir Rob. Jefferies, lately deceased. And they did well, if they had sufficient Grounds for it. I have not seen it. Slander and Defaming particular Persons, is by no means to be Endur'd. Especially in *Print*, where they can make no Defence. But I wonder how they came to miss the *Observer*, who not only speaks evil of *Dignities*, but Bespatters private Persons by Name, *Clergy-Men*, and others in the *City*, even *Women* who are Related to them, and for that only Reason, endeavours to Blast their Reputation, as the Sister of a *Clergy-Man* in the *City*, &c. What a Description do's he give of Mr. Fuller a Justice of the Peace in his *Observer* of March 11. Num. 97. whom he calls Paunch-Belly'd Fellow, a Kidnapper, a Dog in a Wheel, a Blood-Sucker, &c. No man is safe from him. He is like a Mad-man throwing Fire-Brands. But he is Supported by a Party, and thinks himself safe at the hand of Grand-Juries in the *City*. And is Carry'd on by his own Natural Inclination to Mischief, as he truly said of himself, and Repeats it again, *Observer* Vol. 2. Num. 98. I love Mischief you know. He is fond of the Character. He says Num. 99. That he will Trace the Scent of Mischief to its proper Fountain. But that at present it lies a little out of Depth, and he wou'd not Drown himself. But bids us have a little Patience, and he may be open-hearted again. That he has been already as to the Church, the Prince, the House of Commons, the Council, the Judges, &c. We may easily guess then whom he means by the Fountain of Mischief!

And he begins to open finely in his *Observer* March 1704. Vol. 3. Num. 2. where he Accuses all the Officers employ'd in England, from the Highest to the Lowest.

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Promises to give such Catalogues of their *Villany*, and *Knavery*, as he *Prophanely* Compares to what is said of our Blessed SAVIOUR's *Miracles*. Joh. 21. 25. And this will go down among the *Godly*, being Intended for their *Service*!

But that they might not mistake at whom he Aim'd, he Asks what *Religion* these *Officers* are of whom he thus Threatens? And answers, *Church-Men, All Church-Men, true Blue Protestants of the Church of England*. And that there are no *Dissenters* among them. Then he falls upon the *Bishops*, whom he so Highly *Courted* while the *Bill of Occasional Conformity* was depending; And O! How he Prais'd their *Moderation*! But now putting the Question, where the *Rogues* are to be found? He says, Go ask the *Upper House of Convocation*; There you may hear them at the old Trade of *Billingsgate*, thou *Rogue*, and thou *Rogue*.

The *Dissenters* Love-Fit to the *Bishops* is over, as soon as their *Work* is done—Till they have *Need* of them again!

In the same *Observer* he gives the *Character* of our *Country Clergy*, and the *Justices of Peace*; and makes them both vile *Sots* and *Beasts*. Then cries out, *There's your Magistrate and Parson, your Spiritual Guide and your Temporal Guide, both Drunk together*. He puts Dr. Kennet (his Name at full Length) among the *Billingsgate Rogues*, with the *Upper House of Convocation*.

We see now whom they mean by the *High-Church*. Even all the *Church of England*, one and other! They have Invented this Name of *Distinction*, on Purpose to give themselves full Liberty to vent all their *Spleen*, unseen, as they think, against the whole *Church*, under the Title of the *High-Church*.

And that they may leave no Stone unturn'd, they recall the Times of *Forty one*. [Tho' they are very Angry with others who mention any thing of them, on the side of the *Church* or the *King*:] And their Chief *Malice* is spent upon those whom their *Cursed Hands* have *Martyr'd*,

ty'd, for their firm Adherence to the Church. They Triumph to this Day, in their *De-Collating* and *De-Truncating* K. Char. I. as the *Observer* before quoted Expresses his *Martyrdom*, with *Exultation* and *Contempt* of it!

And many *Observers* [Vol. 3. from N. 18. and so on to this Day June 10.] are spent upon that Great Pillar and Support of our Church, whose Blood they likewise Drunk, for that, and no other Reason, the Glorious Arch-Bishop Laud, whom they call a *Papist*, and a *Right Reverend Father* in SATAN, to shew the *Meekness* of their Temper, and their *Moderation*! And they tell you the great Reason, in *Observ. Num. 21. That he Permitted and Countenanc'd a Popish Hierarchy or Ecclesiastical Government to be established in this Kingdom.* This was one of the Articles then Exhibited against him. And we well know what they meant by a *Popish Hierarchy*, even the *Constitution of the Church of England*, which therefore they *Abolish'd*. And it is as Plain what they Mean by it now. For was there any other *Hierarchy* or *Ecclesiastical Government* in Arch-Bishop Laud's Time, than there is now? Or did he Exercise an Higher Authority over his Fellow-Bishops, or over the Inferior Clergy in Convocation, than is done now? Did he ever *Deprive* any Bishop by his own single Authority? That would have been more than even the Pope of Rome ever did. And might have been call'd a *Super-Papal Exaltation*! And if the *Hierarchy* of our Church was *Papal* in Arch-Bishop Laud's time, what is it now? If he was a *Father* in Satan for Supporting that *Hierarchy*, what are they who Support this? What will they be Call'd by Mr. *Observer*, whenever they shall happen to lose his Good Graces? Whose *Commendations* now, is the greatest *Scandal* they lie under!

If it be not *Demonstration*, that the whole *Hierarchy* of the Church of England is here Struck at, even as now *Establish'd*, I shall Despair of ever making any thing Plain.

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And then we know the Meaning of their Calling out upon *Papists* and *High-flyers*, and whom they Describe by these *Appellations*, even All who, as Bishop *Laud*, are for Supporting this *Hierarchy*.

They Re-print in these *Observers* the *Articles* exhibited against Arch Bishop *Laud*. But take no Notice of the Noble *Defence* he made, which is Publick through the Nation. And there is no *Book* Extant, which shews more lively the Cursed *Spirit* of those times, in carrying on their *Cause* with the Blackest *Lyes* and Diabolical *Malice*.

Here you see the Effect of *Answering* these Men, and *Proving* even to *Demonstration*. They *Reply* nothing! Take no Notice of any *Answer*! But repeat their *Calumny's* and *Objections*, without End!

Arch-Bishop *Laud* having wrote against the *Church* of *Rome*, the best of any Man in his Age; And Sealing it in his *Dying* Words upon the *Scaffold*; and no one *Article* of *Popery*, or any *Tendency* that way, having ever been Prov'd against him, makes no Impression upon these *Saints*! It stops not their *Mouths*, tho' it must satisfy their *Consciences*! He was for the *Liturgy*, for the *Altar* to be *Rail'd* in, and other *Decencies* in our *Worship*, which are now Universal-ly *Practis'd* and *Establis'd* in the *Church* of *England*. Therefore he must be a *Papist*! And then they all are *Papists* who *Practise* these things, that is, all the *Church* of *England*. All who are not for Pulling down our *Altars*; Abolishing our *Liturgy*, and *Episcopacy* it self!

When the old *Cant* of *Forty One* is taken up again, we may be sure it is for the same *Ends*!

If this be not sufficient to *Awaken* all that are Concern'd for the *Church* of *England*, their *Sleep* is *Lethargick*; and her *Ruin* is *Nigh*!

As to the *Author* of the *Observer*, enough has been said before, and is sufficiently known, of his *Worthiness*! But there is no *Book* or *Paper* comes out, that is so much a *Party-Book*, and for which the whole *Faction* is so Answer-able.

able as this; it being *Hugg'd* and *Cherish'd* by them All. And the *Author* Supported, in direct *Opposition* and *Contempt* of the *Government*. Which he *Ridicules*, *Threatens*, and *Laughs* at, the *Judges*, *Secretaries* of *State*, and All, for thinking to Reach him by *Law*; Considering what a *Back* he has to stand by him!

We are now come to one, which, by what has yet Appear'd of it, is a *Party-Book* too, and a *Violent* one. The *Secret History* mention'd in the *New Association*. In Vindication of which this *Occasional Letter* spends several *Pages*. Before I enter upon it, I must tell the Reader, That the *Author* of the *New Assoc.* owns he has receiv'd, since that *Pamphlet* was Publish'd, an *Information* in two *Particulars* different from what is said or *Imply'd* there. The first is, That his Deceased Friend, who *Transcrib'd* that Part of the *History* which he saw, was not put under any *Restraint* or *Promise* of not *Transcribing* for himself, or any thing else of that Sort, as that *Author* was told; occasioned, as he supposes, by that *Gentleman's* Refusing to give any *Copy* of it, as thinking himself under an *Imply'd* Obligation, tho' none was put upon him, as that *Author* is now satisfy'd from the Person who gave it him to *Copy*.

The other Point is, That the *Author* of the *Secret History* was so far against the *Bill* for *Excluding* the *Duke of York*, that he found Means of *Informing* his *Royal Highness*, very Early of that *Design* in Agitation against him; and thereby came into his *Good Graces*. But that he Drove on with the *Faction* against him, at the same time, is Apparent from his *History*; where he owns himself to have been for the *Bill*, and that he Travell'd much among *Noble-Men* in *Negotiation* of that *Affair*. That my Lord *Shaftsbury* was for a *Total Exclusion*; but my Lord *Halifax* for a *Limited Power*. And the *Author* tells how he took Pains with my Lord *Halifax*, to bring him over to my Lord *Shaftsbury's* Opinion, but in vain. So that these

two Parties broke upon it. Then he tells of a *Project* he Contriv'd to Reconcile both Parties, which was to have a *Guardian Regent* set over the *King*, in Case he were a *Roman Catholick*. And he tells how this *Project* of his was *Generally Applauded by the whole Party*. But *Crush'd* by the *King*, and wou'd not Pass the *Parliament*.

Now the *Author* of the *New Assoc.* do's Confess, that when he wrote it, he did not know of the *Author* of the *Secret History's* being so Fast a *Friend* to the *Duke*, as to Discover to him the *Councils* of those who were *Plotting* against him. If he has *Forgot*, that *Author* says, Sir *J. B.* can Refresh his *Memory*, and tell whether the *Author* was rightly *Inform'd* or not.

Now let us see what is said, concerning that *History* in this *Occasional Letter*.

First, the *MS. History* is *Confess'd*, That there is such an one; and the *Author* call'd an *Excellent Historian*, p. 14. And it is said of this his *Performance*, p. 15. That *when-ever his History shall see the Light, the World will see as great Impartialities in it, and find as many Admirable and Instructive Passages in it, as in any Book of its kind*. By this we must suppose it was not the *Author* who wrote this *Defence* of it. Unless he strain'd upon his *Modesty*, as a *Blind*, that he might not be *Suspected*.

However, why shou'd so *Admirable* and *Instructive* a *Piece* be longer *Hid* from the *World*? Cannot this *Age* bear the *Truths* that are in it! If the *Reigns* of *K. Char. 2.* or *K. Jam. 2.* were not *Commodious* for its *Edition*, there has been a *Time since*, when for that Reason, it wou'd have been most *Acceptable*! And that wou'd have *Obviated* the *Objection* of its being kept up, till there shall be none *Alive*, who can *Contradict* it.

But if the *Whole* must not be *Publish'd*, Why are not those *Passages* set down, in the *Author's* own *Words*, which are *Pretended*, in this *Occasional Letter*, to have been *Falsly* quoted? Because, now I think of it, that is said

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of never a *One* of them ; only in General of *All*. And not that they are *False* neither, but as it is said, p. 12. *Either false, or at best very grossly Mis-represented*. And he has Forgot to give any one *Instance*, even of that. But he says, p. 13. *And indeed every one of them that so much as bears a Resemblance to the Originals, happens to be falsely set down, and separated from what go's before and after, so that by the Unfair Recital, the thing is wholly misrepresented; as if one wou'd quote the Words of the Psalm, THERE IS NO GOD, without prefixing to them, THE FOOL HATH SAID IN HIS HEART.*

And what *Answer* wou'd you give to such an one? Wou'd it not be to set down the Words omitted; and to shew that they quite *Alter'd* the *Sense*? Cou'd there be any other *Answer*? And why then did you not give that *Answer*, as to the *History*? There was a *Reason*—— You say his *Quotations* are separated from what go's before and after. So I take it to be in all *Quotations*, unless you wou'd *Transcribe* a whole *Book*: But do's what go's before or after *Alter* any thing of the *Sense* of what is *Quoted*? That ought to have been shew'd. And we suppose *Wou'd*, if it *Cou'd*.

But that *Author* had another *Reason*, why he left out several things ; that is, Because there were several *Severe*, and he believes *Unjust Reflexions* cast upon Persons of *Honour*, and *Reputation*, of which he had no Mind to be the *Publisher*; nor will he do it now: But that you may not think he speaks at *Random*, he gives one *Instance*, with—— for the Name within the *History* is at length. The *Character* which the *History* gives of the *Cergy* in General is set down in the *New Association*, p. 23. That the *Author* of the *History*, thought ill of them all, till he saw Cause to think otherwise, as to any *Particular Person*. But he Condescends to name a Reverend and Learned *Divine* of the first *Figure*; now living, who, he says, *Is a man that has but Little knowledge in Divinity,* and

and as little Sense of it; and Describes him to be a Man much Addicted to Pleasures. And speaking of two Sermons Preach'd, before the House of Commons, the one by Himself, and the other by ——— He says, that his own Sermon had both the Applause and Thanks of the House. But says, of ——— his Sermon (who has the Reputation of as Ingenious a Man as any in England) That it was the worst Sermon that ever he heard him Preach, &c.

He confesses that some of the Quotations of the *Secret History* do Bear a Resemblance to the Originals. Why will he not show us this Resemblance?

He says, That the Title of that Book is not a *Secret History*, but in Imitation of Thuanus, *The History of his own Time*. I suppose the Author of the *New Assoc.* did not call that *A Secret History*, as if it had been the Title which the Author gave it, but because it was kept Secret, as if he had said a *Manuscript History*. These are Material Objections!

As is that p. 14. where he lays such Load upon the Memory of the Deceas'd Gentleman who Transcrib'd part of that *History*, for Breach of Trust, &c. For besides what is said above of the Mistake in that Point; What Breach of Trust was it in that Gentleman, if having Transcrib'd a Part for his own Satisfaction, and kept it Intirely to himself all his Life, it shou'd be found among his Papers when he was Dead? This is Fisting for Objections, and Finding them to no Purpose!

But because the Author of the *New Assoc.* is accus'd of giving short Quotations, without Fore and After; I having got a Sight of some Part of that *Secret History*, will give a Passage more at large out of it, which was brought upon this Occasion. A Year or two before the design'd Assassination of the King, &c. at the Rye-House, and the Overturning of Church and State, there came out as Preparatives, a Multitude of Treasonable, and Seditious Pamphlets against the Church and the Monarchy. The Bishops

and *Clergy* then, as vigilant *Watchmen*, saw the Danger that *Threaten'd*; and took Care that those *Poysonous Books* and *Pamphlets* shou'd be *Answer'd*; And from their *Pulpits* gave Warning to their *Flocks*, of the *Wolves* then *Stirring* among them; And Endeavour'd to *Fix* them in the *Principles* of their *Duty* to the *Church* and to the *Crown*; that they might not be *Debauch'd*, by these *Lies* in *Wait*, to their *Destruction* both of *Soul* and *Body*. And *Minded* them of what had been done by the same *Sett* of *Men*, upon the same *Principles* and *Pre-
tences*, in the former *Reign*, yet *Fresh* in their *Memories*. And the *Issue* shew'd, that there was sufficient Reason for all this *Caution*. For soon after follow'd the *Rye-House Conspiracy*, Prosecuted *Industriously* to the *Dissolution* of the *Oxford Parliament*. Now the *Secret History* (for so let us call it, till it is made *Publick*) takes Notice of these *Treasonable Books*, but calls them not so, only says they were against the *Church of England*; and takes no Pains to *Censure* them, or find any *Fault* with their *Authors*. But as to those who oppos'd them, he says (under that *Head* of the *Earl of Danby's Tryal*) in these words, *Many Books came out likewise against the Church of England. This Alarm'd the Bishops and Clergy much. So that they set up to Preach against Rebellion, and the late Times, in such a Strain that it was visible they meant a Parallel between these and the Present Time. And this produc'd at last that Heat and Rage into which the Clergy has run so far, that it is like to End very Fatally. They on their Part shou'd have shew'd more Temper, and more of the Spirit of the Gospel; Whereas, for the Greatest part they are the Worst-Natur'd, the Fiercest, Indiscreetest, and most Persecuting Sort of People that are in the Nation. There is a Sort of them do so Aspire to Preferment, that there is nothing so Mean and Indecent that they will not do to Compass it; And when they have got into Preferments, they take no Care neither of Themselves nor of their Flocks Committed to their Charge,*

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but do generally Neglect their Parishes. If they are Rich enough, they Hire some pitiful Curate, at as Low a Price as they can, and Turn all over on him: Or if their Income will not Bear out that, they Perform the Publiok Offices in the slightest Manner they can; but take no Care of their People in the way of Private Instruction or Admonition; and so do nothing to Justify the Character of Pastors or Watch-Men, that Feed the Souls of their People, or Watch over them. And they Allow themselves in many Indecent Liberties of going to Taverns and Ale-Houses; and of Railling Scurrilously against all that Differ from them; and they Cherish the Prophaneſs of their People, if they but come to Church, and Rail with them against the Dissenters; and are Implacably set on the Ruin of all that Separate from them, if the Course of their Lives were otherwise ever so Good and Unblamable. In a Word, many of them are a Reproach to Christianity and to their Profession; and are now perhaps one of the most Corrupt Bodies of Men in the Nation.

Thus Verbatim out of the History. Which I cannot let pass, without these Observations.

1. That England never saw before a more Learned, Pious, and Eminent Clergy than were at that Time, of which this History speaks.

2. That it is never to be expected but among so Great a Body of Men, there will be some who live not up to their Profession. But this Accuser of the Brethren, from the Many, and the Generality, and for the Greatest Part, draws his Conclusion against the whole Body, as the most Corrupt Body of Men in the Nation.

3. This was not meant as an Admonition to them, to Amend them. But left as a Character upon them for after Ages, when they were Dead, and could not Justify themselves.

4. He declares his Insufficiency to give a Character of the Clergy, from his own Knowledge; Because he makes it one of his great Bounds, that as he Hated and Abhor'd

them; so he by all Means Avoided their *Conversation*. And gives this as one Reason why he Refus'd several Good *Living*s, which, he says, were offer'd to him, one Particularly in the *City*, of *Five hundred Pounds* per Annum, First, because he could not in *Conscience* take upon him so great a *Cure* of Souls. And if he thought himself not fit, surely he thought none other! And so none must take it. But in good *Conscience* such *Cures* must lie *Vacant*! But he had a *second* Reason, for he tells, That the *Temple* in appearance being to fall *Vacant* at that Time, he was rather *Desirous* of that, and so much the Rather, that he was *Averse* to mingle himself with the *CHURCH* and *CLERGY*. He kept better Company! Among *States-Men* and *Politicians*; and was very *Busy*, as he tells himself, in their *Plots* and *Contrivances* against the *Church* and the *Crown*; where he saw better *Examples* of *Christian Moderation*, of *Vertue* and *Sincerity*, than he Expected to find among the *Clergy*, but wou'd not Try! Only took their *Character* from the *Whigs* and *Dissenters*, with whom he Plotted their *Ruin*, and therefore Avoided their *Conversation*.

But why wou'd he take the *Temple*? Did he look upon that as a *fine Cure*, with which his *Tender Conscience* only cou'd Dispencc? Or did he think the *Lawyers* had no Souls worth taking *Care* of? But he thought them fitter Company for a *Politician*, than the *Dull - Unthinking - Divines*, who were Rooted in their *Slavish Principles* of *Jure Divino* and *Loyalty*, and had *Notions* of *Schism*, and such like *Fulsom Stuff*!

But if he thought it a *Sin*, to take the *Cure* of a *Parish*, how came his *Conscience* to Dispencc with a *Greater*? But it was in a better Time! When the *Clergy* were *Mended*!

However, how could so much *Tenderneß* of *Conscience* and *Charity*, as he pretends to think it no *Crime* to leave so *Black* and *Odious* a *Character* to *Posterity* of the *Church* his *Mother*, had she deserv'd it! But when the *Brightest* State of our *Church*, since the *Reformation*, is thus represented,

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sented, what name shall we give it! And coming from a Person of *Figure* in it, and living in that time, what wou'd Hinder *foreign Churches* to Believe it; and our *Dissenters* at Home to make their own Use of it? For what other End can any Man Imagine it was put upon *Record* in this *History*; Which, contrary to the *Author's* Intention, has by a good Providence appear'd Time enough, to be detected and disprov'd?

But he makes Amends! And the *Church of England* shall not Suffer Alone under his Characters. For he says further, *And indeed when I Consider the General Corruption of the Clergy that has been now for many Ages over all Christendom, I know not where to lay the first Source and Spring of it.* That is strange! But it is not Hard to Guess the Source and Spring whence he had it, the *Virtuoso-Clubs* of *Deists* and *Whig-Politicians*, where he Learn'd, that *Priests* of all Religions are the same! And to Pronounce aright the *Modish* word of *Priest-Craft*! Which is but of late Invention among us, I think *Dryden* the first, in his *Abalom* and *Achitophel*. But this *Historian* was the first, I believe, that ever brought it into the *Pulpit*; Crying out there *Stentorically*, and this——— is the Source and Spring of all the **PRIEST-CRAFT** in the World——— Which I Heard from him, to my Astonishment, in *St. James's Church*! And by the *Theatrical* Department, with which this *Priest-Craft* was Acted, one wou'd have been Tempted, to have thought himself at the *Play-House*!

But the Source and Spring, which in his *History* he Fixes upon as the Common Cause of the Corruption of the Clergy; is, *their too Great Livings*. And he wishes they had a more Precarious Dependence upon their People, and that they were only to have their *Gratuities* and *Benevolences*, instead of a settled Living. And this (says he) wou'd make them more Strict in their Lives, and more Diligent in the Exercise of their Ministerial Function and Office. Wou'd it not make them likewise more Impartial and Courageous in their Discipline?

Discipline, to Inflict their *Spiritual Censures*, and bring to open *Penance*, or else, *Expel* out of the *Church* Notorious *Offenders*, tho' their Chief Benefactors, on whom they must *Depend* for their *Bread*! Wou'd it make them less *Creeping* and *Cringing* to the *Rich* and *Great* of their *Flocks*; and *Indulgent* to their *Vices*! And less Inclined to *Follow* a *Multitude* to do *Evil*! Whether wou'd it be a *Greater Ornament* and *Advantage* to their *Profession*, to be *Able* to *Feed* the *Poor* at their *Gates*, and do Remarkable *Acts of Charity*; or to be *Beggars* themselves, and *Prostitute* the *Dignity* of their *Office*, for a *Hand-full of Barley*, or a *Piece of Bread*! He may say, yes, if the *Clergy* wou'd *Imploy* their *Riches* that way, as well as the *Laiety* do's; And were not, *The most Corrupt Body of Men in the Nation*! And yet, in that most *Corrupt* State of the *English Church*, which he do's Instance, in the *Life* of K. *Char. 2.* he might have found, if he had been Inclined to have *Inquir'd* on that *Side*, That more *Acts of Publick Charity* and *Benefit* to the *Nation* were done by the *Bishops* and *Clergy*, in *Proportion* to their *Revenues*, than by 500 times as much that was in the *Hands* of the *Laiety*. And by one single *Bishop*, at one time, more than the *Saints* had done, with all the *Bishops-Lands* in *England*, during the many *Years* they had *Possess'd* them, on *Pre-tence* of making *Better Use* of them!

But the *Notions* and *Schemes* of this *Historian* are taken from the *Regulars* and *Mendicants* of the *Church of Rome*, to which *Condition* he wou'd have our *Clergy* *Reduc'd*. And yet I will *Appeal* to *Himself*, Whether greater *Scandals* have arisen, even in the *Church of Rome*, from their *Rich Clergy*, or from these *Begging* and *Strouling Fryars*, who set up for *Abstraction*, and *Flights* of *Devotion* beyond the *Secular Clergy*, and all other *Men*!

I know not how to *Reconcile* this *Historian's Principles* with his *Practice*, but by supposing he meant, that all the *Clergy* should be *Poor*, except *Himself*! Why else

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wou'd he take one of the *Richest Preferments* in England? But he thought he cou'd make *Good Use* of it!

The *Wisdom* of God foresaw the Consequences of having his *Priests* depend *Precariously* on the *People*, for their *Subsistence*. Therefore he gave them His own *Inheritance*. And made it *Sacrilege* to *Invalidate* it. And it was much more in *Proportion*, than belong'd to any other of the *Tribes*.

The *Apostles* were Indow'd with the *Gift* of *Miracles*, which Render'd them Greatly *Respected*.

But in the *Common State* of things, to have the *Clergy* made *Poor*, is to Render their *Office*, as well as *Themselves* **CONTEMPTIBLE**. And lays them open to Greater *Temptations*, than if they had a *Settled* and *Comfortable Subsistence*. They may as well expect *Manna*, when we have the *Fruits* of the *Ground*; as that *Reverence* to the *Poor* *Clergy*, which was in the *Age* of *Miracles*.

Some Men who have already Gain'd, by a long *Traffic* of their *Life*, a Great *Reputation* for *Piety*, may, when Reduc'd to *Poverty*, Especially if *Suffering* for a *Good Cause*, meet with *Respect* from some Sort of *People*; but not the more, when they grow a *Burden* to them; they wou'd be willing their *Neighbours* shou'd have a *Share*! They might *Travel* like *Charity*, nothing worse entertain'd, or better *Recommended*!

But what is all this to the *Generality*? What shall the *Poor* young *Clergy* do, till they have Gain'd such a *Stock* of *Reputation*? That must take up a Great *Part* of their *Life*. And may they not be *Tempted* to *Marry* Folks *Privately*, and other *Irregularities*, for a little *Spell* of *Money*, when they have never a *Penny* in their *Pockets*? Or to *Please* a *Good Benefactor*, upon whom they *Live*?

And yet, after all, to make a *Summary Conclusion*, upon the whole *Matter*, notwithstanding all these *Disadvantages*, let us make this *Experiment*, to take any *Number* of *Clergy* Men, without *Picking* or *Choosing*, just as they lie; *Suppose*

pose thro' any *two or three Streets* in *London*; and take an *equal Number* of the *Laity*, within that *Compass*, without *Picking* or *Choosing* likewise; Suppose the *Masters* of so many *Houses*, next to each *Church*, or at either *Ends* of the *Streets*, or the first you meet with by *Chance*; and then see whether in that *equal Number* of *Clergy* and *Laity*, you will find most *Men* of *Sobriety* and *Vertue*? I doubt not but upon such a *Trial*, the *Clergy*, not only in *England*, but all the *World* over, wou'd be found to have the *Advantage* by a *Great Majority*.

A *Blot* is sooner seen in a *Gown*, than in another *Man*. And there are several *Liberties* which *Lay-Men* Allow themselves, which wou'd give *Great Offence* in a *Clergy-Man*. This shews, that as they are under *Stricter Rules*, so that their *Lives* are more *Strict*.

This makes likewise a *Corrupt Clergy-Man* to be the *Worst* of *Men*. The *Corruption* of the *Best* things is the *Worst*. A *Corrupt Angel* is a *Devil*, and a *Corrupt Priest* is next to him in *Wickedness*.

And there is no more *Sense* in the word *Priest-Craft*, than in that of *Angel-Craft*. It is no more *Reflection* upon *Priests*, than upon *Angels*. But it is a *Superlative Degree* of the *Black-Angel-Craft* to delight in *Lyes*, and give false *Representations*, thereby to *Deceive* the *People*, and Lead the *Blind* out of their *Way*.

And from what has been before-quoted out of this *Secret History*, I leave the *Reader* to Judge whether any did ever better *Deserve* the Title of *the Accuser of the Brethren*.

Of which I cou'd give further *Instances*, if I were not *Afraid* to *Tire* the *Reader*, who, I suppose, will think what has been said is *Sufficient* for that *Purpose*.

Yet I will venture upon his *Patience*, to mention one *Particular* more, and so have done.

It is the Relation given in this *Secret History* of the *The Assassination of the Lord Arch-Bishop of St. Andrews* in Scotland, by the *Presbyterians* there, *May 3. 1679.* of which this *History* says, *one of them Fir'd a Pistol at him, which burnt his Coat and Gown, but the Shot did not go into his Body.*

For what End this is told you shall see presently. But first, for the Falshood of it, I refer to the *Certificate* of the *Doctor of Physick* and *three Chirurgeons*, who, by Order of the *Privy-Council* in Scotland, did View and Embalm the *Body* of the Lord Arch-Bishop, which is upon Record in the *Council Books*, and inserted in the *Spirit of Popery speaking out of the mouths of Phanatical Protestants.* p. 58. Printed for *Walter Kettleby* at the *Bishop's Heads* in *St. Paul's Church-Yard.* 1680. where likewise is told the Reason why this *Lye* was Propagated by the *Party*, viz. to Countenance another *Diabolical Invention* of theirs, which they gave about, That the Arch-Bishop was a *Wizard*, and had Purchas'd a *Magical Spell* from the *Devil*, to keep him Shot-free.

They were not failing in their *Industry* (they never are) to carry on their *Lyes*, but, as told *ibid.* p. 55. they Publish'd a *Scandalous and Lying Narrative* concerning the *Death* of the *Arch-Bishop*; and their *Party* in *London* spread their *Reports* with their usual Assurance. And on the *Margin* are quoted in particular by *Dr. J. and Dr. B.* This was Publish'd presently after the *Assassination.* And in Answer to it, a *True Account* of that *Horrid Murder* was Publish'd by *Authority*, the same Year 1679. Printed at *London* for *Andrew Forrester* in *King-street, Westminster.* But this not Stopping their *Foul-Mouths*, another *Narrative*, drawn out of the *Records* of the *Privy Council* of Scotland, and from the *Depositions* of many *Witnesses examin'd upon Oath* before the *Honourable Board*, &c. was annex'd to the *Spirit of Popery*, the next Year 1680. Which

has since *Silenc'd* their *Clamours*. Being undeniable Matter of Fact. But their *Malice* is not Conquer'd.

For here is an *History* provided; which is Design'd to be kept *Secret*, till these *Proofs* may be forgotten; and his *Account* of *Persons* and *Things* be taken for *Truth*! And thus he Represents those Passages; after saying, That *the Shot* did not go into his *Body*, he adds, upon which a *Report* was afterwards spread, that he had Purchas'd a *Magical Secret* for Securing him against *Shot*. And his *Murderers* gave it out that there were very *Suspicious things* found in a *Purse* about him. But who found that *Purse*? His *Assassins* did not *Rob* him, nor stay'd to *Search* him. But having Perform'd their *Murdering Work*, Rid away with what *Hast* they cou'd. The *Historian* adds (for I will do him all the *Right* I can) But it was no wonder to find those that *Murder'd* his *Person* endeavour to *Blacken* his *Reputation*. But did this *Historian* say any thing to *Justify* his *Reputation*? No. But having *Positively Asserted* the *Lye*, upon which this *Slander* was founded, he left it to *Shift* for it self. Let *Slander* Run ——— But he Pursues him with a *Stroke* more *Barbarous* than any the *Assassins* gave him, and says, *He* (the *Arch-Bishop*) begg'd his *Life* in a very *abject Manner* of them, and was in great *Disorder*. The *Contrary* of which appears in the *Narrative* last quoted. No Man cou'd shew a more *Christian Courage* and *Resolution*. He gave them *Caution* of *Shedding* *Innocent Blood*. And when he saw they were *Resolv'd* to *Murder*, he pray'd them to spare his *Daughter*, who was with him in the *Coach*; and to give him a small *Space* of *Time* to *Recommend* his *Soul* to *God*. Which they *Refus'd*, saying, *God* would not hear the *Prayers* of such a *Dog*. And *Cut* and *Mangled* his *Hands*, while he held them up in *Prayer*, even for *Them*, that *God* would *Forgive* them. Which were the *Last Words* he utter'd, while they were *Hacking* and *Hewing* of him. No *History* since *St. Stephen* can shew a *Greater Example* of *Composure* of *Mind*, and true *Christian*

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Magnanimity, under so Suddain and Cruel a *Martyrdom*. For so no doubt it was, in a *Bishop* being *Massacred* by *Schismatical Zealots*, for no other Reason, but their *Good Old Cause*. And the *Zealots* of that *Cause* do still think that this was no *Murder*, but a *Glorious Asserting* of the *Cause of God*, as they *Blasphemously* call'd it ! And it is told in the *Narrat.* p. 65. That five of their *Accomplices*, *Complotters* and *Abettors* of the *Murder*, chose to *Die*, and be *Hung-up in Chains* upon the *Place*, rather than *Confess* the *Sinfulness* of the *Action*, by *Acknowledging* it was *Murder*, or a *Sin*. And these *Assassins* were made *Chief Commanders* in their *Army*, which they *Rais'd* presently after this *Massacre* of the *Arch-Bishop* and *Primate* of *Scotland*, and *March'd* to *Bothwell-Bridge*, where they *Fought* it out, in open *Rebellion* against the *King*.

But this *Secret Historian* gives a *Stroak* to *Excuse* the *Party*, and in a *Great Measure* the *Russians* themselves from the *Heinousness* of this *Murder*, as if it were done by *Chance* only, and a *suddain Heat*. He says, *Some of them* have since given it out, that they had not *Resolved* on doing this any time before, but seeing his *Coach* appear alone in the *Moor*, they took their *Resolution* all on the *sudden*. The *Falshood* of this he cou'd not but know, if he took the least *Pains* to *Search* the *Records* of the *Council* [And he loves to *Search Records*] or had ever *Read* any of the *Narratives* before mentioned, which were then very *Publick*, and wherein he himself was *Concern'd*. For there the *Design*, and *Concerting* of it is *Evidently* made appear Besides the pretty *Probability*, that so many *Men*, living at *Distant Places*, shou'd happen to *Meet*, in a wild *Moor* or *Heath*, so *Arm'd* with *Pistols*, *Blunderbusses*, &c. and just at that *Nick* of time that his *Grace's Coach* pass'd through ; or cou'd have taken such a *Resolution*, on such a *Sudden*, which wou'd have *Astonish'd* any *Man* who had the least *Drachm* of *Christianity*, or *Common Humanity* !

But all these things notwithstanding, this Author sets down the Suggestion, without any Confutation, he Guess'd it wou'd take with some!

And he Charitably Concludes, *This was the Dismal Fate of that Unhappy Man, who certainly needed a little more time to have fitted him for an Unchangeable State. But I wou'd in hope that he had all his Punishment in that terrible Conclusion of his Life.*

This is his Celebration of the Memory of a Martyr for Episcopacy! For other Crime the worst of his Enemies cannot Object against him. Nor did his Murtherers object any other, when they Revil'd him, and told him why they Kill'd him, for being an Apostate. For he was a Convert from Presbytery; and, as they said, for the sake of a Bishoprick.

And so they say of Others. Yet they are not Angry with them, tho' they have been Converted, and Re-Converted, and Converted over again!

The Reason is, That Sharp (as this Historian Respectfully calls the Lord Primate, for that was his Name) after he Profess'd Episcopacy, was True to it, and to that Church in which he took so High a Station. He did not Revile and Bespatter her Bishops and Clergy, and Represent them as the vilest Set of Men in the Nation! And give the most Malicious, False and Scandalous Accounts of them! He came among them as a True Convert and a Friend, not as a Spy, to Betray and Undermine them, to do them more Mischiefe, than 100 open Enemies!

From the Relation here given of the Martyrdom of the Great Arch-Bishop, and the Handsom Turns in Alleviation of the Fanatical Rage which Murder'd him; other Men who have been Faithful to the Church and to the Crown, may Imagine how they may be Represented to Posterity; if this Secret History be not Seen and Corrected in time, or else totally Suppress'd.

But

But by what I have seen of it, to *Correct* it, would be to *Alter* the *Whole*. For upon every little *Circumstance* his *Biass* is visible against the *King* and the *Clergy*. Telling of the *Dissolution* of the *Oxford Parliament*, he says, *That the King came to the Parliament in a very undecent Manner, being Carry'd in a Chair to the House of Lords, with the Crown between his Legs, and having sent for the House of Commons, he Pull'd it out from thence, and put it upon his Head, and so Dissolv'd the Parliament.* This was utterly *False* in *Fact*. For the *Regalia* were carry'd by the *King's* Servants and Guards to the Room, where his Majesty Rob'd himself before he went in to the *House of Lords*. But this Senseless Story was Rais'd by the *Faction*, in *Ridicule* of the *King*; and so Ease their *Spleen*, for the *Brisk Disappointment* he gave to their *Plot*, just upon the Point of *Execution*. And this *Historian* Chimes in with them, in this, as in every thing else.

Upon this Juncture the *King* Issued a *Declaration*, giving the Extraordinary Reasons which Mov'd him to *Dissolve* the *Parliament*. Which Produc'd very Loyal *Addresses* from all Parts of the *Kingdom* to his Majesty, Signifying their *Resolution* to stand by the *King*, and the *Hereditary Succession* in the true *Line*. These *Addresses* the *Historian* calls *Fulsom Stuff* (a mighty Word with him) and falls severely upon the *Bishops* and *Clergy*, as the *Contrivers* or *Pen-Men* of them. Calls them the *King's* *Heralds*, in *Contempt*, and spends his *Rhetorick* to shew how little it Became them. And upon this, as upon every other Occasion, he Repeats his *Accusation* of their *Loose Lives*, and that *their Business* was to *Drink the Duke's Health*, &c. He says of himself, *That after the Dissolution of this Parliament* (it was a fore *Mortification* to all the *Whigs*) *he did betake himself to a more strict Course of Life, than he had formerly accustom'd himself to.* *That he had formerly been too much Elevated and Carry'd away with the Applauses of Men; and had been given to a Looseness in his Life; which he wou'd*
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for the time to come Remember with sorrow of Heart. That he gave himself then to Fasting and Prayer, and doubted not but the Fruits of it wou'd ever Remain with him. That it had made him more Humble, more Watchful, and more Charitable to the Failings of others, &c.

Flaming Charity indeed, as we have seen! He was thrown in the Dumps, upon the King's Vigorous and Unexpected Defeating of the Conspiracy framed to have seiz'd his Majesty; &c. Which puts them all to their Prayers!

*Egrotat Dæmon, Monachus
tunc esse volebat.*

But having Recover'd their Wicked Spirits in a little time,

Dæmon ut Ante fuit.

They fell to their old Trade of Plotting, Lying, Defaming, &c.

How is it possible a Man shou'd Know himself so little, as that he shou'd talk at this Sanctify'd Rate, and perhaps Believe himself, while he was passing the most Un-Charitable Censures at least, if they had not been False, upon the Lives of other Men; and upon their Death too, as of the Arch-Bishop before Mention'd! Was this being Charitable to the Failings of Others? He ought not to Insult over the Death of Another; who knows not the Manner in which his own End may be. I wish he may have more time for Preparation, whenever that Day comes than was Allow'd to that Martyr'd Bishop. All Men are not Equally Fitted for a Suddain Death. And as a Preparation in time, I wou'd earnestly Recommend to him, to Consider seriously, and Repent of the Hard Speeches he has Utter'd against his Brethren; and not to Flatter himself, that he is Humble, and Watchful, and Charitable, while he gives such Characters of Men; not to Amend them, or Prevent Evils he Apprehends they have

have in *Design*; which wou'd make it *Charitable* indeed, and *Necessary*, to give others *Warning* of them, not to be *Seduc'd* by them; and in such *Case*, ought to be *Pres'd* home, as far as *Truth* will *Carry* it; But where none of these *Ends* can be serv'd by it, but only to leave a *Stigmatizing* Mark upon their *Memories* to *Posterity*, and of the *Church* with them; This is far from *Charity*, and looks liker the *Gratification* of *Spleen* and *Resentment*, and an *Imbitter'd* Mind. *Reason* wou'd Suggest this.

IV.
The Character of an Enthusiast.

But the *Spirit* of *Enthusiasm* puts out the *Eye* of *Reason*. And *Destroys* the *Sobriety* of *Religion*. Leaves a Man no *Principle* or *Rule*, but that of *Imagination* and *Impulses*. Can make him *Believe* that he is in the *Exaltation* of *Charity*, while he is in the very *Gall* of *Bitterness*, and *Delighting* himself in the *Sin* of *Ham*. He is not *Afraid* to speak *Evil* of *Dignities*, to *Reville* and *Bespatter* both *Church* and *State*, to *Expose* the *Nakedness* of *Father* and *Mother*; And can *Persuade* himself, That all this is out of an *High Sense*, and *Zeal* to the *Glory* of *God*! This can *Sanctifie* *Schism* and *Rebellion* in his *Eyes*! And in short, he can do no *Evil*, because he thinks *Every thing* that he do's to be *Good*; for he has an *Impulse* for it! He *Imitates* *Nothing* of the *Apostles*, but their *Miracles*! Turns *Religion* into *Romance*, and will do *Nothing Ordinary*! He keeps Himself in a *Sphere* Above other *Morals*; Whence he *Looks* down upon them with *Disdain*, which he *Calls* *Pity*! His own *Infirmities*, if he sees any in Himself, he *calls* *Human Frailties*; But all others *Ofend* of *Malicious Wickedness*! He is of all Men the most *Impatient* of *Contradiction*, or any *Reflection* upon his *Reputation*; And yet he *Seeketh* not *Honour* of Men! And thinks Himself an *Holy* and *Humble* Man of *Heart*! He is all made up of *Contradictions*! *Proud* in his *Humility*! *Meek* in his *Rage*! *Charitable* in *Railing*! *Zealous* in *Lying*! *Patient* in his *Revenge*! For *Unity* in *Schism*! And *Royal* in his *Rebellion*!

He

He knows nothing *Truly*! And *Himself* Least of all! An *Hypocrite* to Himself! He is every thing but what he is! He is *Proof* against *Reason*! There is no *Method* with him, but *Exorcism*! And now I think it is *Time* to have done with him.

I have one Word more to the *Author* of the *Occasional Letter*, which is, That he wou'd Advise his *Friend* to Publish his *Excellent History*, rather than have it come out upon him by *Piece-meal*. For I can Assure him, there are several other *Passages* in what is *Trans-scrib'd*, of the like Strain with those that are *quoted*; which are Forc'd out by your *Objections*, one or two at a time; to see if that may *Prevent* the Rest, by obliging the *Author* to *Review* his *History*, and *Correct* the *Remainder*; And then to *Publish* it, or else, to *Burn* it; that it may not do *Mischief* in *After Times*. If the Last be not his *Resolution*, It may then be thought *Requisite* to Publish what is forth-coming of it, with *Necessary Remarks*, in *Vindication* of *Truth*, of the *Church*, and those *Reigns* and *Persons* which are *Aspers'd*. And as to the *Probity* and *Honesty* of the *Trans-scriber*, there are *Vouchers* as many as knew him. And for his *Hand*, there are several can *Swear* to it (of which I am one) He likewise made large *Remarks* upon that Part of the *History* which he *Trans-scrib'd* all *Wrote* in his own *Hand*. Which, when Publish'd, may help to *Ease* the *Author* of that *Temptation* he said lay so hard upon him, the *Applauses* of *Mén*!

Among these *Remarks* there is one (which I will not Repeat) upon a *Passage* in that *History*, which the *Author* ought to *Clear up*, because, however he meant it, it may pass hereafter as a *Reflection* on the *Memory* of *K. W.* He writes that at the time of the *Bill of Exclusion* against the *Duke of York*, the *Prince of Orange* gave *Instructions* to *Mein Heir* ——— *Fagell* [to the best of my Remembrance] who was sent by the *States of Holland* to *K. Char. 2.* That he shou'd Deal with some *Members* of

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the *House of Commons*, to Promote the Passing of that *Bill*. If this was meant a *Complement* to his *Highness*, to shew his Early *Zeal*, and sharp *Fore-sight* of *Popery*, I cannot tell. But others may put other *Constructions* upon this under-hand *Attempt* against his *Father*, if it was True. However it shews the *Author* to have been at the Bottom of the *Secrets* from the Beginning, or that he wou'd be thought so to have been; even at that time when, being *Proscrib'd* his *Country*, not for *Building* of *Churches*, he sent from *Holland* those *Letters* (often quoted) full of *Loyalty* and *Passive Obedience*. And, as the *Remarker* observes, and gives good Reason to Believe, he who owns himself so Great a *Manager* in the *Bill of Exclusion* (tho' he Discover'd so much of it to the *Duke*, as to Secure himself on that Side too) and in the *Secrets* of that *Party*, more than even *Carstares* himself, was not Ignorant of the *Train* of their *Designs*, at the *Rye-House* it self, and at the *Oxford Parliament*, &c. And having been so Signally *Instrumental* in the *Revolution*, and as himself gives us to Understand, Entrusted with the *Secret* all along from the *Bill of Exclusion*, he might *Modestly* have expected not to see *Two*, who came in at the Eleventh Hour, put over his Head, who had Born the *Burden* and *Heat* of the *Day*. And if he *Blabb'd* this *Secret* of the *Pr. of Orange*, or *Invented* it, he was sufficiently *Reveng'd* of that old *Proverb*, to Love the *Treason*, but *Hate* the *Tr*——

Upon the *Whole* that has been said, in this and the former *Part*, let us come to a *Conclusion*.

The *Bill* concerning *Occasional Conformity* has been the Great *Bone of Debate*, and Subject of a Multitude of *Pamphlets*. As to the *Argument*, there is nothing in it. Nor is it Plead'd upon any other Account than that of *Places*. So that the whole *Dispute* is about *Power*. Whether that is to be Trusted into the Hands of *Dissenters*? And it is not doubted but that it is *Extremely dangerous* both to the

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Church, and to the *Government*; from what the *Dissenters* have formerly done, and the same *Principles* which they still *Maintain*. Besides the Natural Desire of *Power*, which is common to all *Parties*; for which of them wou'd not have the *Whole* in their own Hands, if they cou'd? All *Arguments* against this are *Trifling*.

But the *Considerations* which threw this *Bill* out of the *House of Lords*, were the *Unseasonableness* of it at this *Time of War*; And the *Necessity* therefore of *Unity* among our selves.

As to the first, if the *Dissenters* think this *Time of War* the *Fittest* for their *Struggling* to get into *Power*. Is it not as *Incumbent* upon the *Church* and the *Government* to *Secure* themselves? It may be too *Late* afterwards. If *Part* of a *Garison* are *Struggling* for the *Power*, against the *Governour* and the *Officers* whom he *Employs*, his first work must be [tho' the *City* be *Besieg'd*, and the *Rather* for that] to *Secure* his *Government*, and *Affert* his *Authority*; else, he may be *Thrown* over the *Walls* to his *Enemies*; and all the *Party* *Sacrific'd* who are *Faithful* to him. And the *Putting* the *Mutineers* into the *Posts* they *Desir'd*, wou'd *Strengthen* them against him, and *Double* his *Danger*. Especially if there were *Another*, whom they wou'd *Rather* have *Governour* than him, and he near at hand to be *Call'd*.

And as to the *Point of Unity*, it is very *Difficult* to *Adjust* it betwixt *Parties* that *Contend* for *Power*. And if the *Church* or the *Dissenters* must be *Disoblig'd*, it shou'd not seem hard to *Determine* which of them it shou'd be. Unless that *Notion* still *Prevails* of *Trusting* to the *Passive-Obedience-Doctrine* of the *Church*! And whether the *Lords* *Rejecting* that *Bill* has *Produc'd* the *desir'd Unity* betwixt the *Two Houses*, and consequently betwixt the *Contending Parties* through the *Kingdom*? I leave it to *Time* to *Determine* more fully; and whether it will *Prevent* the like *Bill* coming in *Again* next *Session*? And if it *Miscarry* again, Whether

ther that will likely *Heal* or *Heighten* the *Animosities*? But
let it be Remember'd, That the *Rejecting* this *Bill* gave the
first Occasion.

There was a *Politick* once mightily Cry'd out upon, which
seems now more Convenient to some People, that is, to
Gratify your *Enemies*, for your *Friends* will be your
Friends still!

But, besides the *Justice* and *Generosity* of such a *Princi-
ple*? I believe *Experience* has since *Convinc'd* us, that

*It is much Easier to LOSE a FRIEND, than to GAIN
an ENEMY.*

And that where there is a *Competition*, it is *Impossible* to
Please Both. It will more Certainly *Lose* Both. For
Jealousie has *Hawk's-Eyes*.

It has Prov'd a very *Falſe Maxim* in *Politics*,

Two STRINGS to your BOW.

For,

Such a BOW never Shoots TRUE.

F I N I S

Coronat Opus.

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A DECLAR

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A DECLARATION

This image shows a blank, aged, light gray page, likely an endpaper or flyleaf of a book. The paper has a textured appearance with various dark smudges, spots, and discolorations, particularly along the right edge and bottom, suggesting it is old and possibly damaged. There is no text or other markings on the page.

A
DECLARATION
BY THE
KING'S MAJESTY,

To his Subjects of the Kingdoms of *Scotland, England*
and *Ireland*; Printed at *Edinburgh*, 1650.

HIS Majesty taking in Consideration, that Merciful Dispensation of Divine Providence, by which he hath been recovered out of the Snare of Evil Counsel; and having attained so full Persuasion and Confidence of the Loyalty of his People in Scotland, with whom he hath too long stood at a distance, and of the Righteousness of their Cause, as to join in one Covenant with them, and to cast himself and his Interests wholly upon God, and in all Matters Civil to follow the Advice of his Parliament, and such as shall be intrusted by them; and in all Matters Ecclesiastick, the Advice of the General Assembly and their Commissioners; and being sensible of his Duty to God, and desirous to approve himself to the Consciences of all his good Subjects, and to stop the Mouths of his and their Enemies, and Traducers, both, in Reference to his former Deportments, and as to his Resolutions for the future, Declare as follows.

Though his Majesty, as a Dutiful Son, be obliged to Honour the Memory of his Royal Father, and have in Estimation the Person of his Mother. Yet both he de-
sire

are to be deeply humbled and afflicted in Spirit, before
 God, because of his Father's hearkning to, and following
 Evil Counsels; and his opposition to the Work of
 Reformation; and to the solemn League and Covenant, by
 which so much of the Blood of the Lord's People hath been
 shed in these Kingdoms; and for the Idolatry of his
 Mother; the Toleration whereof in the King's House,
 as it was Matter of great stumbling to all the Prote-
 stant Churches; so could it not but be an high Proba-
 ration against him who is a Jealous God, visiting the Sins of the
 Fathers upon the Children; albeit his Majesty might Exte-
 nuate his former Carriages and Actions, in following
 of the Advice, and walking in the way of those who
 who are opposite to the Covenant and to the work of God,
 and might excuse his delaying, to give satisfaction to
 the just and necessary Desires of the Kirk and King-
 dom of Scotland, from his Education, and Age, and E-
 vil Council, and Company; and from the strange and
 insolent Proceedings of Sectaries against his Royal fa-
 ther; and in reference to Religion and the Antient Go-
 vernment of the Kingdom of England, to which he hath
 the undoubted Right of Succession. Yet knowing that
 he hath to do with God, he doth ingenuously acknow-
 ledge all his own Sins: and all the Sins of his fa-
 ther's House; craving Pardon, and hoping for Mercy
 and Reconciliation through the Blood of Jesus Christ.
 And as he doth value the Constant Addresses that were
 made by his People to the Throne of Grace on his be-
 half, when he stood in opposition to the Work of God, as
 a singular Testimony of long Suffering, Patience and
 Mercy upon the Lord's part, and Loyalty upon theirs;
 so doth he hope, and shall take it as one of the greatest
 Tokens of their Love and Affection to him, and to his
 Government. That they will continue in Prayer and
 Supplication to God for him; That the Lord who spa-
 red and preserved him to this Day, notwithstanding of
 all his own Guiltiness, may be at Peace with him,
 and give him to fear the Lord his God, and to serve
 him with a Perfect Heart, and with a willing Mind all
 the Days of his Life.

And

And his Majesty having upon full persuation of the Justice and Equity of all the Heads and Articles thereof, now Sworn and Subscribed the National Covenant of the Kingdom of Scotland, and the solemn League and Covenant of the Three Kingdoms of Scotland, England and Ireland, Doth Declare that he hath not Sworn and Subscribed these Covenants, and entered into the Oath of God with his People, upon any Sinister Intention or Crooked Design for attaining his own Ends, but so far as humane weakness will permit, in the Truth and Sincerity of his Heart, and that he is firmly resolved in the Lords strength to adhere thereto, and to prosecute to the utmost of his Power, all the Ends thereof, in his Station and Calling, Really, Constantly and Sincerely all the Days of his Life: In order to which he doth in the first place Profess and Declare, That he will have no Enemies but the Enemies of the Covenant, and that he will have no Friends but the friends of the Covenant. And therefore as he does now Detest and Abhor all Popery, Superstition and Idolatry; together with Prelacy and all Errors, Heresie, Schism and Profanels; and resolves not to Tolerate, much less Allow any of these, in any part of his Majesty's Dominions; but to oppose himself thereto, and to endeavour the Extermination thereof to the utmost of his Power; so doth he as a Christian Exhort, and as a King require, That all such of his Subjects who have stood in Opposition to the Solemn League and Covenant, and work of Reformation, upon a pretence of Kingly Interest, or any other Pretext whatsoever, to lay down their Enmity against the Cause and People of God, and to cease to prefer the Interests of Man to the Interest of God; which hath been one of these things which hath occasioned many Troubles and Calamities in these Kingdoms, and being insisted into, will be so far from establishing the King's Throne, that it will prove an Idol of Jealousie to provoke into Wrath him who is King of Kings, and Lord of Lords. The King shall always Esteem them best Servants, and most Loyal Subjects, who serve him, and seek his Greatness in a Line of Subordination

dination unto God; Giving unto God the things that are Gods, and unto Cesar the things that are Cesars; and resolveth not to Love or Countenance any who have so little Conscience and Piety as to follow his Interests with a Prejudice to the Gospel and the Kingdom of Jesus Christ; which he looks not upon as a Duty, but as flattering and driving of Self-Designs, under a pretence of Maintaining the Royal Authority and Greatness. Secondly, His Majesty being convinced in Conscience of exceeding great Sinfulness and Unlawfulness of that Treaty and Peace made with the Bloody Irish Rebels, who treacherously shed the Blood of so many of his faithful and Royal Subjects in Ireland, and of allowing unto them the Liberty of Popish Religion; for the which he doth from his Heart desire to be deeply humbled before the Lord, and likewise considering how many Breaches have been upon their Part, doth Declare the same to be Void, and that his Majesty is absolv'd therefrom, being truly sorry that he should have sought unto so unlawful help for restoring of him to the Throne, and resolving for the time to come, rather to chuse Affliction than Sin. Thirdly, As his Majesty did in the late Treaty with his People in this Kingdom, agree to Recall and Annul all Commissions against any of his Subjects, who did adhere to the Covenant and Monarchical Government in any of his Kingdoms: So doth he now Declare by Commissionating of some Persons by Sea against the People of England; he did not intend Damage or Injury to his oppressed and harmless Subjects in that Kingdom, who follow their Trade of Merchandize in their Lawful Callings; but only the Opposing and Suppressing of those who had usurp'd the Government, and not only baze him from his just Right, but also Exercise an Arbitrary Power over his People, in those things which concern their Persons Consciences and Estates: And as since his coming into Scotland he hath given no Commission against any of his Subjects in England or Ireland; so he doth hereby Assure and Declare that he will give none to their Prejudice or Damage, and whatever shall be the Wrongs of these Usurpers, that he will be so far from Avenging them

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upon any who are free thereof by interrupting or stopping the Liberty of Trade and Merchandize, or other ways, That he will seek their good, and to the utmost Employ his Royal Power, that they may be protected and defended against the unjust Violence of all Men whatsoever. And albeit his Majesty desires to Construe well of the Intentions of these (in reference to his Majesty) who have been active in Council or Arms against the Covenant, yet being convinced that it doth Conduce for the Honour of God, the good of his Cause, and his own Honour and Happiness, and for the Peace and Safety of these Kingdoms, That such be not Employed in Places of Power and Trust. He doth Declare that he will not Employ nor give Commission to any such, until they have not only taken or renewed the Covenant, but also have given sufficient Evidences of their Integrity, Carriage or Affection to the work of Reformation, and shall be Declared capable of Trust, by the Parliament of either Kingdom Respective: And his Majesty upon the same Grounds doth hereby Recall all Commissions given to any such Persons; conceiving all such Persons will so much tender a good Understanding betwixt him and his Subjects, and the Settling and Preserving a firm Peace in these Kingdoms, That they will not Grudge nor Repine at his Majesty's Resolutions, and Proceedings therein, much less upon Discontent, At any thing in a divided way unto the raising of new Troubles; especially, since upon their Pious and God Deportment, there is a Regress left unto them in manner above express.

And as his Majesty hath given Satisfaction to the just and necessary Desires of the Kirk and Kingdom of Scotland, so doth he hereby Assure and Declare that he is no less willing and desirous to give Satisfaction to the just and necessary Desires of his good Subjects in England and Ireland, and in Token thereof, if the Houses of Parliament in England, sitting in Freedom, shall think fit to present to him the Propositions of Peace agreed upon by both Kingdoms, he will not only Accord to the same, and such Alterations thereon meant as the Houses of Parliament,

ment, in regard of the Constitution of Affairs, and the God of his Majesty's and his Kingdoms shall judge necessary, but do what is further necessary for Prosecuting the Ends of the Solemn League and Covenant; especially in those things which concern the Reformation of the Church of England, in Doctrine, Worship, Discipline and Government. That not only the Directory of Worship, Confession of Faith, and Catechism; but also the Propositions and Directory for Church Government, Accorded upon by the Synod of Divines at Westminster may be settled; and that the Church of England may enjoy the full Liberty and Freedom of all Assemblies, and Power of Kirk Censures, and of all the Ordinances of Jesus Christ, according to the Rule of his own Word, and that whatsoever is commanded by the God of Heaven may be diligently done for the House of the God of Heaven; and whatever heretofore hath been the Suggestions of some to him, to render his Majesty jealous of his Parliament, and of the Servants of God, yet as he hath Declared, That in Scotland he will hearken to their Counsel, and follow their Advice in those things that concern that Kingdom and Kirk; So doth he also Declare his firm Resolution to Manage the Government of the Kingdom of England by the Advice of his Parliament, consisting of an House of Lords, and an House of Commons there, and in those things that concern Religion to prefer the Councils of the Ministers of the Gospel to all other Councils whatsoever. And that all the World may see how much he tenders the Safety of his People, and how precious their Blood is in his Sight, and how desirous he is to recover his Crown and Government in England by Peaceable Means; as he doth Esteem the Service of those who first Engaged in the Covenant, and have since that time faithfully followed the Ends thereof, to be Duty to God and Loyalty to him, so is he willing in regard of others, who have been involved in these late Commotions in England against Religion and Government, to pass an Act of Oblivion, excepting only some few in that Nation, who have been Chief Obstructors of the Work of Reformation, and

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Chief Authors of the Change of Government, and of the Murder of his Royal Father. Provided that these who are to have the Benefit of this Act, lay down Arms, and return into the Obedience of their Lawful Sovereign.

The Committee of the States of the Kingdom, and General Assembly of the Kirk of Scotland, having Declared so fully in what Concerns the Sectaries and the present Designs, Resolutions and Doings of their Army against the Kingdom of Scotland; And the said Committee and Assembly having sufficiently laid open publick Danger and Duty, both upon the Right Hand and upon the Left: It is not needful for his Majesty to add any thing thereunto; except that in those things he doth Commend and Approve them; And that he Resolves to Live and Die with them and his Royal Subjects, in Prosecution of the Ends of the Covenant.

And whereas that prevailing Party in England, after all their strange Usurpations, and Insolent Doings in that Land, do not only keep his Majesty from the Government of that Kingdom by Force of Arms: But also have now invaded the Kingdom of Scotland, who have deserved better things at their Hands, and against whom they have no just Quarrel; his Majesty doth therefore desire and expect that all his good Subjects in England, who are, and resolve to be faithful to God and to their King, according to the Covenant, will lay hold upon such an Opportunity, and use their utmost endeavours to promote the Covenant, all the Ends thereof, and to Recover and Re-establish the Antient Government of the Kingdom of England, (under which in many Generations it did flourish in Peace and Plenty at Home, and in Reputation Abroad) and Privileges of the Parliament, and Native and just Liberty of the People: His Majesty desires to Assure himself, that there doth remain in these so much Confidence of their Duty to Religion, their King and Country; and so many sparkles of the antient English Valour, which shined so Eminently in their Noble Ancestors, as will put them on to bestir them-

themselves for the breaking the Yoke of these Mens Oppressions from off their Necks: Shall Men of Conscience and Honour set Religion, Liberties and Government at so low a Rate, as not rather to undergo any Hazard before they be thus Depriv'd of them? Will not all Generous Men count any Death more Tolerable than to Live in Servitude all their Days? And will not Posterity blame those who dare Attempt nothing for themselves, and for their Children, in so good a Cause, in such an Urgent? Whereas if they gather themselves and take Courage, putting on a Resolution answerable to so noble and just an Enterprize, they shall Honour God, and gain themselves the Reputation of Pious Men, Worthy Patriots, and Loyal Subjects, and be called the Repairers of the Breach, by the present and succeeding Generations; And they may certainly Promise to themselves a Blessing from God upon so Just and Honourable Undertaking for the Lord, and for his Cause, for their own Liberties, their Native King and Country, and the unvaluable Good and Happiness of Posterity. Whatever hath formerly been his Majesty's Guiltiness before God, and the Bad Success that these have had, who own'd his Affairs whilst he stood in opposition to the Work of God; yet the State of the Question being now Altered, and his Majesty having obtained Mercy to be on God's Side, and to prefer God's Interest before his own, he hopes that the Lord will be Gracious, and Countenance his own Cause in the Hands of Weak and Sinful Instruments, against all Enemies whatsoever.

This is all that can be said by His Majesty at present, to those in England and Ireland, at such a Distance, and as they shall acquit themselves at this time, in the Active Discharge of their Necessary Duties; so shall they be Accepted before God, Endear'd to his Majesty, and their Names had in Remembrance throughout the World.

Given at Our Court at *Dunfermling*, the Sixteenth Day of *August*, 1650. And in the Second Year of Our Reign.

THE

THE
DECLARATION
OF THE
Commissioners
OF THE
General Assembly of *Scotland*.

As follows :

THE Commission of the General Assembly, considering that there may be just Ground of Stumbling from the King's Majesties refusing to subscribe and emit the Declaration offer'd un-to him by the Committee of Estates, and Commissioners of the General Assembly concerning his former Carriage and Resolutions for the future, in reference to the Cause of God, and the Enemies and Friends thereof. Doth therefore Declare, That this Kirk and Kingdom do not own or espouse any Malignant Party, or Quarrel, or Interest ; but that they Fight meerly upon
their

their former Grounds and Principles, and in Defence of the Cause of God, and of the Kingdom, as they have done these Twelve Years past; and therefore as they do Disclaim all the Sin and Guilt of the King and of his House; so they will not own him nor his Interest, otherwise than with a Subordination to God, and so far as he owns and prosecutes the Cause of God, and disclaims his and his Father's opposition to the Work of God and to the Covenant, and likewise all the Enemies thereof; and that they will with Convenient speed take in Consideration the Papers lately sent unto them from *Oliver Cromwell*, and Vindicate themselves from all the Falshoods contained therein, especially in those things wherein the Quarrel betwixt us and that Party is mis-stated, as if we own'd the late King's Proceedings, and were resolv'd so to Prosecute and Maintain his present Majesty's Interest, before and without Acknowledgment of the Sins of his House and former ways, and Satisfaction to God's People in both Kingdoms.

A. Ker.

*Westkirk, 13
August, 1650.*

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13 August, 1650.

THE Committee of Estates having seen and considered a Declaration of the Commission of the General Assembly, anent the Stating of the Quarrel whereon the Army is to Fight, Do approve the same, and heartily Concur therein.

Tho. Henderson.

A

LETTER

FROM

Lieutenant General *David Leslie*

TO THE

Lord General Cromwell.

MY LORD,

I am Commanded by the Committee of Estates of this Kingdom, and desired by the Commissioners of the General Assembly, to send

unto

(56)

unto your Excellency the enclosed Declaration, as that which contained the State of the Quarrel, wherein we are resolved, by the Lord's Assistance, to Fight your Army, when the Lord shall please to call us thereunto. And as you have profess'd you will not Conceal any of our Papers, I do desire that this Declaration may be made known to all the Officers of your Army, and so I rest

Your Excellency's most Humble Servant,

*Bruchton, 13
August, 1650.*

David Lesley.

*For His Excellence the
Lord General Cromwell.*

Some

Some Observations

UPON

This DECLARATION.

1. **A**S to the *King*. I suppose the Reason why it has not been Publish'd in our *Histories* since the *Restoration*, was out of *Respect* to his *Majesty*, as casting a foul *Blot* upon him, in *Consenting* to such a *Declaration*. And therefore, tho' they cou'd not Avoid mentioning of it, yet they did it as *Tenderly* as might be, and have not given us the *Whole*.

But Considering that it was *Printed* by the *Presbyterians* in the Year 1650; and no doubt is still in their Hands, to be *Re-publish'd*, when they see Opportunity, more to his *Majesty's* Disadvantage; and that it is no *Secret*, his *Majesty* was then *Compell'd* to take the *Covenant*: I think it more for his Honour, and the *Truth* of History, to let it be seen, with all the due *Circumstances* of it, and the *Steps* by which he was *Betray'd* and *Forc'd* into it, by the most *extreme Necessity*; which, considering his *Age*, then but 20 *Years* old, and the *Desperateness* of his *Condition*, having no other *Hole* to *Creep* in at into any of his *Dominions*; or other visible *Remedy* then left to *Save* even his *Life*, tho' but for a few *Days*; the *Enemy* being just at hand, within a few *Miles* of him, the same *Oliver*, who had *Cut-off* his *Father's Head*; and was then *Hunting* of him; and the *Presbyterians*, who Pretended to *Adhere* to him, having *Actual-ly Rencounc'd* him, upon his *Refusing* to *Sign* that *Declaration*, as appears fully by their *Act* at the *West-Kirk* here set down;

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These things are as Great *Alleviations* on the *King's* part, as the *Temptation* was Great, and his *Age* tender, not to Resolve upon *Martyrdom*, as his *Father* had done. And it is more for his *Honour* to have it thus told, with the true *Circumstances* of it; than to leave it to *Blacken* his *Memory* much more, when his *Enemies* shall *Publish* it, with false *Aggravations*, and the *Truth* be Forgotten.

It is told before, *Sett* xv. How the *General Assembly* objected against the *King*, the Great *Unwillingness* and *Reluctancy* with which he *Sign'd* this *Declaration*; and that he shou'd say afterwards, *He did not think his Father Guilty of Blood; and that notwithstanding he had so Declar'd, he had his own Meaning thereof.* This was then made use of as a Great *Aggravation* against the *King*. But now do's fully *Justify* him, so far, as that he did not *Willingly* cast such a *Reflection* upon his *Royal Father*, or *Himself*.

And tho' I do by no Means allow of any *Mental* and *Equivocal Reservations* in any *Oath* or *Declaration*; which ought to be Taken in the known *Sense* of the *Imposer*. And this was *Impos'd* on the *King*; tho' not so *Pretended*, and so left him at greater *Liberty*; yet even in that Case, it ought not to have been done; But if any such Practice cou'd be *Justified*, there was a *Reservation* in this Case, which perhaps the *King* Meant, and there was too much *Truth* in it, *viz.* That the *Blood* of that *Rebellion*, was, in a Great Measure occasion'd by the *King* his *Father*, not *Intentionally*, so as to lay the *Guilt* upon him, God forbid; but by the Effects of his much mistaken *Clemency*, in giving Way, at the Beginning, to those *Seditious Spirits*, who sought to *Wrest* the *Government* out of his Hands; And for *sparing* his *Justice* to a Few, in Time, Involv'd himself, his *Family*, and all his *Kingdoms*, in *Ruin*, not *Repair'd* to this Day! And hardly *Repairable*, by the Cursed *Principles* of *Rebellion* these *Incendiaries* have left behind. Who having *Prosper'd* once, *Attempted* the like often in the *Reigns* of his *Sons*; and wou'd *embroil* us again. But to go on with the *Declaration*.

2. There

2. There was not only no *Toleration* for *Episcopacy*, but the utter *Extirpation* of it Decreed ; not only in *Scotland*, but in *England*, and all other his *Majesty's* Dominions.

3. The *Rebels* were Declar'd to have been *Faithful* and *Loyal* Subjects, and to have carry'd on the *Cause* of *God*, in all that they had Acted against *K. Char. 1.* And the whole *Blood* of the *Rebellion* laid upon his Head. And that his *Defending* himself against them, was opposing the *Work* of *God*.

4. All those that had *Serv'd* the *King* against them, (whom they call'd *Malignants*) were to be *Discarded*. And the *King* engag'd, not only not to *employ* them in any *Offices* whatsoever, no not in his *Family*, not to *Cherish* or *Countenance* them, but not so much as to *Love* them.

And they bestow a *Bantering Exhortation* upon them, not to *Grudge* or *Repine* ! But to Bear it *Patiently* ; for *Peace* sake, and out of their *Love* to the *King*, to let him be at *Quiet* ! &c,

This came [*Decently* !] from those, who, when the *King* had made a *Deed* of *Gift* to them of the *Kingdom* of *Scotland* [as before quoted] Settld their *Presbytery*, and every thing that they cou'd *Ask* ; were so far from being *Quiet* themselves, that contrary to their *Oaths* and *Promises*, they *March'd* against him with an *Army* into *England*, to have their *Presbytery* Settld there too. And nothing less will *Content* them now. As their *Sanquair-Declaration* speaks *Expresly*, and the *New Associations* of both their *Provincial Synods* not *Obscurely* !

And they *Insult* at the old Rate. Bid the *Episcopal Church* there not *Grudge* or *Repine* that they will allow them no *Toleration*, and *Persecute* them from *City* to *City* ; Why shou'd they not bear it, for *Peace* sake ! And rather than make any *Disturbance* ! While, at the same time, they are

not Content themselves with a Full and Free Toleration in England, but will set the whole Nation in a Flame, if they are not Admitted into all Places of Power and Trust! And Claim it as their Birth Right! But the Prelatists and Malignants have no Birth-Rights! What shou'd they do with Birth-Rights! But to go on.

5. They Commanded the King, not only to Recal the Commissions he had given, and to Disband those who were not Presbyterians, that were in Arms for him: But to Acknowledge, that it was Unlawful to have made use of them, particularly of those his Subjects in Ireland, who had Return'd to their Duty, and the King had made Peace and a Treaty with them, which these Covenanters here Declare to be void, and the King Absolved from the Faith he had given; and that he ought not to have sought unto so unlawful Help for Restoring of Him to his Throne. And that for the time to come he shou'd rather Choose Affliction than Sin. That is, to be Depos'd and Murder'd by the Covenanted Rebels, Rather, take the Assistance of others of his Natural Subjects, pursuant to their Bounden Duty and Allegiance! But Papists must not have leave to Repent, or to be Loyal! And yet are Charg'd with Disloyalty! Several of them were sent from Ireland to the Great Marquess of Montrose, and did Signal Service against the Rebels of the Covenant. Therefore they cou'd not endure them! But they made no Scruple themselves of Employing Papishes, all whom they cou'd Debauch, on their Side against the King; who in one of his Declarations tells the Parliament, that they had more Papists in their Army, than he had in his. But they might Lawfully break their Allegiance, and fight against their King: But it was Unlawful for him to make use of them for his own Preservation, or suffer them to Pay their Allegiance to him!

6. It is Plain by this Declaration, that all they fought for, and all the Use they had of the King, was to set up
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Themselves the Presbyterians, their Solemn League and Covenant, their Directory, Confession of Faith, &c. in England as well as Scotland, against the Sectaries, as they call'd the Independants, and other their fellow Sectaries; who had then got the Upper hand of them, tho' Born and Nurs'd by them Ungrateful as they were!

Numb. II.

Edinburgh Feb. 1. 170 $\frac{1}{4}$.

MAfter Massie, a Scottish Gentleman, living within nine Miles of Edinburgh, sent for Mr. Burges, an Episcopal Minister to Baptize his Child: The Presbyterian Preacher of the Paroch, Commanded his Parishioners to Rise (under Pain of Excommunication) and to thrust out that Intruder (as he call'd him.) Whereupon a great many People came to Mr. Massie's House, where they not only Abused his Wife very ill, tho' lying in Child-bed, but also tore all the Minister's Cloaths, Beating him most unmercifully, and with much ado were perswaded to let him have an Old-Coat, and so be gone. He was twice Beaten on the Road, with a Design to Kill him with Stones, but it pleased God to Preserve his Life.

P. S. Observe that Mr. Burges hath Comply'd with the Government. And Served as Chaplain in K. W's Regiments.

OBSERVATIONS on Numb. II.

This Letter is but a Single Instance of what is frequent through that Kingdom. Of which more is told in the New Association. But no Notice taken, or Answer given in this occasional Letter. (See likewise Num. III. of Appendix to the Wolf Stript.) For it is Matter of Fact, and cannot be deny'd. Therefore that Author did Wisely Slip it.

But:

But there is *Another* since, for whom nothing is too Hard, who has Printed a Book call'd, *An Account of the Proceedings of the Parliament of Scotland, which Met at Edinburgh, May 6. 1703*, in Answer to another *Relation* of it, which is Intitul'd, *The Proceedings of the Parliament of Scotland, &c.* which is quoted in the fore-going Sheets. And he undertakes to Prove the very *Good Usage* which the *Episcopal Clergy* and those of their *Communion* meet with in *Scotland*. For which Reason I have Publish'd this *Letter* come now to hand. And several others, to the like Purpose, I have seen.

However, nothing can be a clearer *Proof*, than the *Answers* which this *Author* of the *Account* gives. He comes in his *Preface*, p. 3. to what was said in the *Proceedings* of the *Male-Treatment* of the *Episcopal Clergy* at *Edinburgh*. And he puts it off thus, That the *Instances* were too *General*. And says he, *I am at too great a Distance for a speedy Enquiry*. It seems then, he was in too great *Hast* with his *Book*. That he cou'd not stay for *Information*, before he pretended to give an *Answer*! But there is a great deal of *Slander* and *Malice* in his *Book*; and the *Party* cou'd not want it so long!

But how cou'd a Person of that *Kingdom*, who gives us *News* every day from thence; and is acquainted with so many of the *Scots-Men* now in *London*, especially of the *Whig Side*, who were then at *Edinburgh*, and sat in the *Parliament* there; and from whom he Receiv'd the *Particulars* of his long *Account* of their *Proceedings*; How cou'd this Man want *Information* of what was Publick at that time in *Edinburgh*? At least, he might, in the Return of a *Post*, have had full *Information* from thence; whereas his *Correspondents* lie, who furnish him *Weekly* with *News*.

But there is a more Shameless *Come-off* even than this in his *Book*, p. 11, 12, where he wou'd Solve the *Rabbis* of an *Episcopal Meeting* at *Glasgow*, who had the Protection of the *Privy Council*, pursuant to her Majesty's *Gracious Letters* on their Behalf, which is told in the *New Ass* Part. 2. Supplement, p. 1, 2, 14.

1. He calls it a *Jacobite Conventicle*. Tho' care was taken by the *Privy-Council*, that the *Clergy Man* whom they sent to *Officiate* there, was one who had *Qualify'd* himself according to *Law*, and taken the *Oaths* Requir'd by the *Government*. But he was *Episcopal*, that was the whole Cause. And there was nothing of *Jacobitism*, not one Tittle, appear'd in the whole Case; But purely the Point of *Conscience* as to *Episcopacy* and *Presbytery*, for which I Refer you to their *Petition* to the *Queen*, which is Inserted in *Wolf Stript*, Append. Num. III. Therefore this *Author* calling them *Jacobites* was only an *Ill-Word* to *Scold* with, as they call the *Church of England* *PAPISHES*! And our *Common Prayer* the *MASS* in *English*! But this *Clergy-Man* who *Officiated* at *Glasgow*, gave greater *Proof* of his *Affection* to the *Government*, than several *Presbyterian Ministers* now in *Places*, who *Refus'd* the *Oaths*, and have not taken them to this day. Which being told in the *Proceedings*, is own'd for *Truth* in the *Account*, Pref. p. 2. And the *Quakers* *Instanc'd* in *Justification*, who have a *Scruple* about *Oaths*. You'd such an *Excuse* have Pass'd from the *Episcopal Clergy*, if they had *Pleaded Quakerism* for not taking the *Oaths*! And why may not some of them have *Scruples*, as well as the *Presbyterians*!

2. But this *Advocate* of theirs has a *Better Reason* to *Clear* them from that *Rabbling* at *Glasgow*, in his *Account*, p. 11. which is, That the *Episcopal Meeting* there did set the *Mobb* upon *Themselves*! Tho' they were not *Arm'd*, nor made any *Resistance*, several of them were *Hurt* and *Wounded*, and the *Clergy-Man* who *officiated* hardly *escaped*, Sir *John* *Wells* House where they met, was *Gutted*, and his very *Gardens* *Destroy'd*, and his *Eldest Son Wounded*. And in that *City*, which is the *Second* in the *Kingdom* for *Greatness*, and the most *Presbyterian* and *Whig* of any other, the *Nest* of them, where the *Rabbling* of the *Episcopal Clergy* and *Churches*, then *Establish'd* by *Law*, in the *Beginning*;

ning of this *Revolution*, was Carry'd on with the utmost *Barbarity*, which I have from *Eye Witnesses*; and several *Circumstances* of their *Cruelty*, especially of what they call their *White Regiment* of *Women*, kept on foot for this very Purpose, cannot be told for the *Filthy Obscenity* of them, which cost one of the Clergy then *Preaching* his *Life*, who was thus Treated by them in the *Church*, if not in the *Pulpit*; and the worthy Mr. *Toland*, since well known, then a *Student* in that *University*, was a Principal Man at Heading the Mob, and *Hallooing* them at the Clergy; and this *White Regiment* was up, at this last *Rabbling* of which we are now *Speaking*; and *Maggy Steen* their *Collonel*, was in Consult with some of the *Presbyterian* Ministers and Magistrates the Night before; Is it not very likely then, that in this Place, and under these *Circumstances*, a Few of the Episcopal Perswasion, *Un-Arm'd*, and in no Posture of *Defence*, shou'd Raise this Mob upon themselves; which might have cost them their *Lives*? And probably had, if my Lord *Kilmaers* had not come in with some Forces he commanded there to their *Rescue*. Whom this *Author* calls *Jacobite Ruffians*, who drew their *Swords* and *Quarrell'd* with the *Boys*, and others they found in the *Streets*. This was the *Innocent* and *Godly* MOB, then *Assaulting* Sir *John Bell's* House, where the Episcopal Meeting was kept! And this was the Manner in which he tells, that they Rais'd this *Tumult* upon *Themselves*! And calls it a *Jacobite Outrage*! And says they were *Resolv'd* on a *Tumult*, and *Fear'd* the *Moderation* of the People. Why did they not let the MOB alone, and see the *Utmost* they would have done? But they *Fear'd* their *Moderation*! And it was the *Soldiers* Rais'd the *Tumult*; for it is the *Second Blow* that makes the *Quarrel*. There had been no *Disturbance*, tho' they Murder'd every Man in that *Meeting*, if no Resistance had been made, and the *Soldiers* had not come in, and *Disturb'd* that *Good Work*! There is no *Disturbance* when a *Butcher* kills a *Sheep*.

But how came it, That the *Privy-Council* who Examined this Matter, did not Punish these *Jacobites* who Rais'd this Tumult? But, on the Contrary, Order'd the *Magistrates* to Repair the Damages done to Sir *John Bell's House*; And, for the future to Protect that *Episcopal Meeting*, pursuant to Her Majesty's Orders; or otherwise Threaten'd to send more Forces among them, to Teach them their Duty. Notwithstanding these *Presbyterian Magistrates* had the Grace to refuse to do either! Why then were not the Forces sent? This Author tells, p. 11. That the *Presbyterian Party* were so Strong, in the *Privy-Council* as to Hinder it. Then sure they were so Strong as not to have Suffer'd the Reflection of that Tumult to be laid upon the honest *Presbyterians*, if there had been no Cause for it, but that the *Jacobites* had Rais'd it upon Themselves! He confesses, p. 12. That the *Inhabitants* of *Glasgow* did drive them out of their *Conventicles* set up against Law. Why? Tho' *Episcopacy* was Abolish'd, by Act of their own *Parliament*, from being the Establish'd Religion; Was it made Unlawful for them to have any Liberty of Conscience, and to Serve God in their Houses, when they were Turn'd out of their Churches? Or, was not the *Queen's Authority* Sufficient; or their Regard for Her Majesty so Great, as to Gratify Her (if it had been no more) in so Small a Matter, as to suffer one *Episcopal Meeting*? And why would they not let the *Privy Council* be Judges of this, since they own that the Major Part of them were on their Side? Or, had they a Private Watch-Word?

But this Author, giving his Reasons, why the *Presbyterians* Refuse any Toleration to the *Episcopal Party* in Scotland, says, p. 57. That for such of the *Episcopal Clergy* as have taken the Oaths to Her Majesty, there is no need of it, they may Preach and Pray whenever they can Procure an Auditory; for there is no Law against it. Now this was the Case of that *Episcopal Meeting* at *Glasgow*, for the Clergy-Man who did Officiate there, had taken the Oaths; and as such, was sent by the now *Privy-Council*, pursuant to Her Majesty's Gracious Letters. Which, it seems, were

not contrarry to *Law*. Yet were *Oppos'd*! And this *Author's* Justification of it, is, That they *drove out a Conventicle set up against LAW*! And they will suffer none other there to this Day. Tho' the Episcopal Party there have humbly *Petition'd* Her Majesty for it. But cannot *Obtain* it, for *Fear* of the *Presbyterians*! Why did the *Magistrates* of *Glasgow* Answer the *Privy Council*, that they could not undertake to *Protect* any Episcopal Meeting there, as they were *Commanded*? Especially Considering that *there was no Law against it*. Cou'd not they *Protect* the *Laws* against a few *Jacobites*? (as this Author calls them) or hinder them from *Rabbling* of *Themselves*! Why did they *Oppose Forces* going down against them? Why do's this *Author* say, p. 12. That *had not the sending of Forces thither been wisely Prevented* — Scotland *had unavoidably been thrown into greater Convulsions and Disorders, than any that have happen'd since the Restoration of K. Char. the Second*? This is fair *Warning*! And these are *Grateful Men*!

Had they *Forgot*, that when *Episcopaey* was *Establish'd*, in the Year 1669, and afterwards (as it is *Express'd* in the *Glasgow Petition* beforemention'd) *K. Char. 2. did grant even to the Presbyterians and their Preachers, as much, if not more, than we now humbly Address for, altho' they were equal Enemies to Himself, as to the Monarchy.*

And has their *Address* to King *James 7th* quite *Slip* out of their *Minds* (which therefore to *Refresh* their *Memories*, is *Re-printed* in the *Appendix* to *Wolf-Strip'd*, Num. 1, p. 3, 4.) wherein they give many *Thanks* for the *Indulgence* he *Granted* them, and *Promis'd* perpetual *Loyalty*, upon their *Word* and *Conscience*? Which they *Religiously* perform'd! As to his *Father*! So hitherto to his *Daughter*! Whose least *Commands* [or *Desires*] they *Dispute Inch by Inch*!

And the *Return* of *Gratitude* which they made to these *Princes* for their *Great Clemency* to them (Plentifully by them *Acknowledg'd*, at the *Time*) was to *Raise Rebellions* against them, while they *Liv'd*; and after their *Death*, to *Blacken* their *Memory* as the most *Cruel* of *Tyrants*!

Thus

Thus this *Account* gives a long *Detail* of the Sharp *Acts* made against the *Presbyterians* in *Scotland*, during these *Reigns*. But says not a Word of the *Cause* of it, and even *Necessity* which forc'd the *Parliament* (they forgot that) as well as the *King* to make these *Laws*, to Preserve the *Nation* from the daily *Murders*, *Assassinations*, and *Rebellions* of these *People*, the like I believe not Heard in any *Christian Country* ! They not only set-up *Declarations* downright *Disowning* the *King*, and *Preaching* it as every Man's Duty to *Kill* him, but all who *Obedied* him, or *Serv'd* him. And they have *Murder'd* the *Soldiers* whom they found *Single Travelling* the *Road*, for no other Reason, but because they saw the *King's Livery* upon their *Backs* ! And when *Taken*, and brought to *Execution*, had their *Lives* offer'd them, upon no Harder Condition than only to say these Words, *God save the King*, No ! They wou'd not Buy their *Lives* so Dear ! And wou'd suffer Death rather than do it ! But when their *right Hands* were cut off [which is part of the *Sentence* for *Treason* there] Sprinkled their *Blood* upon the *People*, calling it [*Blasphemously* !] *The Blood of the Covenant*. This is the same *Trayterous Covenant* they have now *Renew'd*, since Her *Majesty's* Accession to the *Throne* ; and which they think the very *Covenant of God* ! And they *Baptize* their *Children* into it ! It is frequently given in *Charge* at their *Baptisms*, with their *Confession of Faith*, &c. This is in *Lieu* of the *Sign of the Cross* ! And this Allows of no *King* or *Queen* who will not take it. This has made them *Renounce* *Queen Ann*, and for the same Reason they gave against her *Uncle K. Char. 2.* because she is *Episcopal*. For they will have none but a *Presbyterian* to *Reign over Them* !

When the *Duke of York* was *Commissioner* in *Scotland*, he cou'd not believe it *Possible*, what was told him ; That Men cou'd be *Possess'd* with such a *Frenetical Spirit* of *Furious* and *Unchristian Zeal*, as to *Scruple* saying, *God save the King*, which is a *Scripture-Expression*, and often us'd

to those who were not very good *Kings*; and signifies no more than *Let the King Live*, as the *Hebrew* reads it; which *Daniel* us'd to an *Heathen King*, who had cast him into the *Den of Lions*. *Dan. vi. 21.*

But his *Royal Highness* had Occasions, while he was there, to be Convinc'd of this; for he himself offer'd *Pardon* to some of these *Rebel-Zealots*, who were *Condemn'd* during his *Administration*, upon the Sole Condition of saying *God save the King*; but all his *Rhetorick* cou'd not persuade them!

They have *Shot* at and *Wounded BISHOPS* in their *Coaches* in the *Streets* of *Edinburgh*. They *Assassinated* the Lord Arch-Bishop of *St. Andrews*, as before is mention'd; And presently after flew out in open *Rebellion*, and *Fought* it in the *Field* at *Bothwell-Bridge*, where these *Assassnators* were their *Chief Commanders*. Some of whom that Escap'd, Fled into *Holland*, and were follow'd by Sir *William Sharp*, Son to the Arch-Bishop, who Apply'd himself to his *Highness* for Leave to *Apprehend* them, but cou'd not obtain it. And had the *Mortification* to see them come over in his *Train*, and Employ'd in our *Deliverance*! But without *Confession* or *Satisfaction* made for the *Murder* of a *Bishop*. No. They thought it no *Murder*, but an *Heroical Imitation* of the *Zeal* of *Phinehas*!

These were not Content to use their *Slovenly* way of *Worship*, in their own *Houses*, or in Reasonable *Companies*, which was not deny'd them; but they wou'd meet in the *Hills*, 5, 6, 7, or 8000 of them together, in Arms, where they Committed several *Murders*.

And when the King did *Indulge* about an *Hundred* of their *Preachers*, and gave them full *Liberty* to *Hear* them, in a *Peaceable way*; they *Spurn'd* at it, and wou'd have none of it. And those of their own *Preachers* who Accepted of this *Liberty* from the King, they *Forsook* and *Disdain'd* them, as the *King's*, or the *Councils Curates*, which they, in *Contempt* call'd them; and wou'd not meet otherwise than in

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Opposition to the Government, and in what Numbers they pleas'd, and to do what they pleas'd ! This occasion'd the Lams made against those Field-Conventicles of Rebellion. Which these good Men call Persecution.

And yet how many of them did the King Spare ! He shew'd great *Mercy* to them, for which they now call him *Tyrant* ! And have Rebell'd since, over and over again.

The Renown'd Sir George Mackenzie, Lord Advocate in Scotland, Wrote a *Vindication* of the Reign of K. Char. II. in *Confutation* of these False Representations of the Whiggs, Printed here in London since the Revolution. And it Remains Un-Answer'd by them to this Day. For they cannot. It is Matter of Fact, of which he had Perfect Knowledge, being then upon the Place, and more Particularly Oblig'd by his Office to take Cognizance of it. Yet the Old Objections are here again Represented, in Ample form, by this Author of the Account ; without the Least Notice, that they have been All already Confuted ! And he knows it full well.

Can this Author find in all that Reign any who were Glen-Coed under Trust, after they had laid down their Arms, and submitted to the Government ?

Can he find such an Instance of the Breach of Publick Faith, as we are told of in *The Flying Post*, Mar. 30. 1704 ? That the Privy-Council of Scotland (the Major part of which he Confesses to be Presbyterians) having given Sir Alexander Mac-Donald of Glengary (a Relation of Mac-Donald of Glen Coe, and who Quit his House for fear of the like Treatment, under the same Presbyterian Administration) their Safe Conduct to come to Edinburgh by such a Day, and for 15 Days after that he might be secure of his safe Return, did, when he Came accordingly, Commit him Close Prisoner, And when he Pleaded the Safe-Conduct they had Given him, they Despised it, and Committed him Notwithstanding !

This

This is *John Hus* and the Council of *Constance*. The *Presbyterian* out-doing the *Jesuit*. For the Council broke only the *Emperor's Safe-Conduct*, but these break *their own*. Tho' Acting in her *Majesty's* Name, they are Ly-able to her Just Resentment, that her *Honour* suffer not in the Case. This is giving no *Quarter*, and making Men *Desperate*. It *Prostitutes* the *Dignity* of Government, and *Dissolves* all *Faith* and *Trust* not only betwixt Prince and People, but among all *Mankind*; And Transforms us all into so many *Beasts of Prey*; Independent on *Society* or *Laws*, shewing no Man any *Security* but in the *Strength* of his own *Arm*. It turns us from *Christians* far below the *Heathen*!

If the *Flying Post* has *Mis-Represented*. Let him look to that.

Otherwise these *Reflections* are *Just*. And these *Presbyterians* the *Abhorring* of all *Flesh*!

Many have *Broke* their *Faith*. But none except, They do it *above Board*, and stand in it! This is not the first *Time*. Their *History* affords *Plentiful Examples*. And must they be *Trusted* still!

There are *Particular Persons* among them, some of which I know, Men of *Honour* and *Good Nature*, whom I cou'd *Trust* with any thing of *Private Concern*. But take them as a *Body*, they are, and ever have been, the most *False* and *Perfidious* that can be shew'd of *Human Race*! And the *Question* is not, Where they have *Broke* their *Faith*? But where they Ever *Kept* it, in any thing wherein their *Cause* was *Concern'd*? Or Ever gave a *True Representation* of *Themselves*, or of their *Adversaries*? Or wou'd *Disown* a *Lye* they once *Told*, tho' never so *Plainly Confuted*? Or *Ceas'd* to *Repeat* it over again, tho' they cou'd not *Answer* what was said against it?

For it is not the *Method* of that *Party* to *Answer*. But to *Repeat* and *Repeat* their *Lyes* still on, without a *Blush*!

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And to Hammer them into People, by Meer Dint of Diligence ! And how Strangely have they Prevail'd !

Thus that Notorious Lye in their Claim of Right, of their having Reform'd from Popery by Presbyters, as well as that Prelacy was an Unsupportable Grievance and Trouble to that Nation, and contrary to the Inclinations of the Generality of the People, ever since the Reformation having been Effectually and Demonstratively Disprov'd, from their own Histories, in the Fundamental Charter of Presbytery, Printed at London for Char. Brome in the Year 1695. Yet this Author takes no Notice of it, but Insists still upon what he knows to be a Lye !

But what need he give Himself the Lye ! And in the same Breath ; that no body can Miss it ! He pretends (to shew the Great Moderation of the Presbyterians in Scotland) that the Prelatists there Enjoy not only Toleration but a Comprehension too. And yet he tells, p. 42. That any sort of Toleration was not only Refus'd to them, as being the Establishing of Iniquity by a Law ; but p. 46. That an Act Pass'd making it High Treason, by Word, Deed, or Writing, to Defend Episcopacy, or Impugn Presbytery ; And upon this, says he (Insultingly !) The Toleration Act was Dropp'd, and no more Heard of it. It was Time, indeed, when it was made High Treason to Propose it !

And for the Comprehension (tho it is foolish to Talk of that, where a Toleration is Deny'd) there is an Act set down, p. 120. Made June, 12. 1693. Wherein the Condition of the Comprehension is, That they take the Oath of Allegiance and Assurance, subscribe the Confession of Faith, and Declare the same to be the Confession of their own Faith, and own the Doctrines therein contained to be True, and that they will constantly Adhere to the same ; And likewise that they Own and Acknowledge PRESBYTERIAN Church-Government to be the only Government of this Church ; and will Submit thereto, and concur therewith ; And never Endeavour, Directly or Indirectly, the Prejudice or Subver-

sion.

son thereof; And that they likewise Subscribe to observe the present Uniformity of Worship, &c. And says, p. 122. *This was the first Act of COMPREHENSION Obtain'd for the Episcopal Clergy.* Is that Man besides himself, to call this a *Comprehension*, which *Excludes* all but Rank *Presbyterians*! It is as Severe a *Test* as cou'd be Worded against the *Episcopal Clergy*.

Well then, he gives us Another in the Year 1695. which he puts foremost, for the better *Grace*, because it bears more *Shew of Favour*, it begins at p. 79. And requires only the *Oath of Allegiance and Assurance*. But who were *Included* in this? They only, *that were, at the Time of his Majestys happy Accession to the Crown, and have since continu'd actual Ministers in particular Parishes; And no Sentence, either of Deposition or Deprivation past against them.*

First hereby are *Excluded* all the *Episcopal Clergy*, who, at the Beginning of the *Revolution*, were *Rabbl'd*, in *Savage Manner*, and *Thrust out of their Parishes*, (and some of them out of their *Lives*) by the *Godly Mobb*, set on Work by the *Ring-Leaders of the Faction*, not only without *Law*, but against all the *Laws* then in being; before the *Prince of Orange* had *Accession to the Crown of Scotland*; but after his *Coming over*, in order to it! And their *Convention* did *Adjudge* all the *Clergy* thus *Turn'd out*, by the *Mobb*, to have been *Lawfully Ousted*, and that none of them shou'd be *Restor'd*. All these are *Excluded* out of this *Gracious Act*.

Secondly, All that had been turn'd out by the *Presbyterian Administration*, from the Beginning of the *Revolution*, to *July 16. 1695.* the Date of that *Act*. In which time, they, having the *Full and Absolute Power*, had made what *Purgations* they pleas'd, and cou'd *Effect*, all over the *Nation*; so that we may suppose there were few *Episcopal Clergy* left in *Possession*, except in the *North*, and some other Places, where the *People* kept them in, by *Strong hand*, and *Defended* them from the *Presbyterian Inquisition*, following

following their own *Inclinations*, as they said, since that was the *Rule*, and the Reason given in the *Claim of Right* for Abolishing of *Episcopacy*! And these stood out upon Account of the *Oaths*, as well as of *Episcopacy*. So that this Act was no *Favour* to these. Except to *Tempt* them by *Fair Means*, whom they could not otherwise bring to *Compliance*. And we must think that very *Few*, if any of those in their *Power*, were left in *Possession* in 1695, seeing this *Author* tells us, p. 82. that *about 315 were turn'd out in 1689, and 1690.*

And it seems they did not expect *many* to come in, when no longer time was given by this *Act*, than from *July 16*, the Day it was made, to *Sept. 1.* next following. In which time many of the Kingdom might not Hear of it. And if any did come in, they were Expressly Barr'd from being *Members* of their *General Assemblies, Synods, or Presbyteries*, from *Licensing, Ordaining, or any Part of Government* in the *Church*, unless they were *Assumed* by their *Kirk Judicatories*; who were left Free to *Assume* them, or not, as they Pleas'd, notwithstanding their having taken the *Oaths*.

But there is a *Latitude* given, even after the said 1st of *September*, that if any be *Assumed* by the *Kirk Judicatories*, upon their *Certificate*, such *shall be Admitted and Allow'd to Qualify himself by taking the Oath of Allegiance, and Subscribing the same with the Assurance.* That is, in *English*, if the *Kirk* be Satisfy'd of their being thorough *Presbyterians*, and for their Turn, they are then, and not till then, rightly *Qualify'd* to take the *Oaths* to *K. William*! But where is the *Comprehension* here? For all is still left in the Hands of the *Kirk*. And they are not Requir'd to *Assume* any but whom they think fit. The *Security* here Propos'd is the *Proverb*, of giving the *Wolf the Lamb to keep.* The *Bishops* in *Scotland* had Power to *Assume* such of the *Presbyterians* as they thought fit. Were the *Presbyterians* thankful for this *Grace*? Did they think it a *Comprehension*?

But in this *Act* there is a *Clause*, That *such* of the said *Ministers* as shall not come in betwixt and the said *Day*, are hereby, and by Force of this present *Act*, ipso facto, Deprived of their respective *Kirks* and *Stipends*, and the same declar'd vacant, without any further Sentence. This opens the *Mystery* of this Gracious *Act*! Which was to Oust those *Episcopal Clergy* in the North, by Force of an *Act* of *Parliament*, whom all the *Kirk Authority* cou'd not Dispossess, they being Supported by the *Inclinations* of the *People*. And this is the Reason that the *Time* allow'd them was so short, wherein probably *Few* or *None* of them cou'd take the *Benefit* of the *Act*, if they had a mind to it. For the *Kirk* was Resolv'd to get Rid of them, at any rate, they were *Thorns* in their *Sides*, and their *Stout Opposition* did much abate the *Authority* of the *Kirk* all over the *Kingdom*.

But hereby they are Fallen into a worse *Snare*! For by this, *Lay-deprivation* is allow'd, and the *Civil Government* intermeddling to the Full, not only *circa Sacra*, but *in Sacris*, as this *Author* do's Distinguish. p. 74. And gives it as the *Great Reason* of the *Non-Conformity* of the *Presbyterians* to the *Episcopal Government*, because of the *Erastianism* they said of the *Bishops* in Submitting to the *Encroachments* of the *Civil Power* upon the *Inherent Rights* of the *Church*, such as this *Author* there mentions, to be *Judges* of the *Qualifications* and *Doctrine* of *Ministers*, or *Terms* of *Church-Communion*. Which, he says, the *Presbyterians* (not in *Holland*, but) in *Scotland*, have always oppos'd. Yet now they Fly to it, when it will serve their *Turn*!

If they say, the *Kirk* cou'd not help it, it was the *Parliament* that did it.

Ans. It was a *Parliament* they Commend, and bring this as a *Proof* of the *Great Moderation* of the *Kirk*. How else do's it shew the *Moderation* of the *Kirk*, if the *Kirk* did not *Consent* to it?

And,

And, 2dly, Might they not suppose this to be the Case with the Church too; and that She ought not to be loaded with all the Acts of Parliament made in such Cases?

But he brings a very Substantial Argument against Admitting any, whom they knew to be Well-affected towards Episcopacy, whatever Tests they took, or however they Qualify'd themselves, which is, p. 102. That they cou'd not give any manner of Assurance, that they wou'd not Endeavour to Subvert the Constitution of the Church, if they were admitted into the Share of her Government. This I own to be Unanswerable, it is strong Sense and Reason; and supposing that they thought themselves in the Right, they ought not to have Admitted any such. But then their Hypocrisy lies in this, 1. To Pretend otherwise, and Produce Sham Acts of Parliament which mean no such thing, but the direct Contrary. And 2dly, That they will not allow others to make use of the same Prudence and Caution, but Plead Birth-Rights, and such like Senseless things against them; and call that Persecution in others, which they justify in themselves.

This Author has Presented us, in his Paper of Mar. 25. 1704, with the Address of the General Assembly of the Kirk in Scotland to Her Majesty, sent the same Month. The Address of the General Assembly in Scotland to Her Majesty.

1. It begins with that fully Disprov'd Lye, of the Reformation in Scotland being by Presbyters, and that the Presbyterian Government, was at that time Settled. Of this before.

2. As false is it what they next say of God having always Signally bless'd the Presbyterian Government of that Church, and the Discipline thereof, for the Suppressing of Profanity and Curbing of Error.

This is well said, if it did not want the Circumstance of Truth. For they stand Chargeable not only with their Schism, in breaking off from the Church Government of the whole Earth, from the Days of the Apostles to John Calvin: But likewise their Doctrine is Charg'd as Corrupt and Unsound in the Faith, and tending, by a Natural Consequence, to Profanity and Error.

Such are their *Anti-Nomian* Doctrines [the *Presbyterians* in *Scotland* are generally *Anti-Nomians*] That God sees no *Sin* in his *Elect*. That the *Good* Actions of the *Reprobate* are *Hateful* to God; and the *Sins* of the *Elect* not *Displeasing* to Him. They explain *Election* and *Reprobation* at such a Rate, as to Render those whom they call the *Elect* *Secure* in their *Sins*, tho' never so *Heinous*, and continu'd in to their last *Breath*. They *save* them by *Hidden* and *Ir-reversible* Decrees, without any Consideration of their *Good* or *Bad* Lives. They make God the Author of *Sin*, by denying *Free Will* in *Man*, and saying that all our Actions are *Pre-determined*, and we cannot mend them.

This is not only *Mentioned*, but *Insisted* upon in the 2d Part of *New Association*, p. 18, &c. But no *Answer* given to it in the *Occasional Letter* before Consider'd.

From such *Principles* as these it is not strange to find such an Abounding of *Immorality* and *Prophaness* as this *Kirk-Address* do's Acknowledge to be now among them. It makes the *Gentry* *DEISTS*, and the *Common People* *ENTHUSIASTS*.

They may say as an *Anti-Nomian Preacher* in *London* did, not long since, to a Friend who Ask'd him the Success of his *Ministry*; He answer'd with great *Commotion*, and seem'd to *Wonder*, That he had *Preach'd* a *Congregation* of *Christians*, into a *Congregation* of *Devils*.

That *Prophaness* and *Immoralities* [some of a Sort not known before] have abounded in *Scotland*, much more since the late *Establishment* of *Presbytery* there, is *Notorious* to all in that *Country*; and *Bewail'd* by the *Good Men* of the *General Assembly*, who cannot find a *Reason* for it!

To what is before said, let me add the *Prophaness* of their *Holy things*. Their *Slovenly* way of *Worship*, sitting upon their *Tails*, and their *Hats* on their *Heads*, or *Hanging* upon one *Ear*. And having *Banish'd* as well *Decency* as *Learning* with the *Episcopal Clergy*, their *Lean-Flashy-Tendons*

Hom-Sermons, and telling God all the *News* of the Town in their *Prayers*, their *Scots-Presbyterian Eloquence*, and *Nasty-Kitchen-Metaphors* apply'd to the *Almighty*, are indeed *Blasphemous*, (which they call *Familiarity with God*) and cannot go down with any Man of *Sense*, or who has a due Notion of the *Infinite Majesty*. This *Deformity of Holiness* has Render'd their *Religion* Nauseous, especially among the young *Nobility* and *Gentry*; and Inclind them to *Atheism* or *Popery*. Of the *Increase* of which the *General Assembly* do's likewise Complain. And when the Comparison lies betwixt the *Pompous Superstition* of the one, and the *Mechanick Dullness* and *Irreverence* of the other, it is not to be wonder'd, that *Popery* as well as *Prophaness* and *Immorality*, has had so many *Profelytes* among the *Presbyterians*.

But the *Presbyterians* give another Reason for it, viz. That the *Devil* is always most Busie among the *Saints*. Whence arise those *Swarms of Witches* [all *Dissenters*] which Rise and Fall with *Presbytery*, and its *Offspring*. Hardly heard of under *Episcopal Administration*.

Besides the *Debauchees* of the *Covenant* are Excus'd upon an other Account; as one of their *Ministers* since the *Revolution*, said of a certain *Patron* of theirs, who was *Wicked* out of the *Common Road*, and *Notoriously* so; we must not take Notice of him, for *Scandal* to the *Cause*; and he is as good to God another way. He was *Sound at Heart*. For he had Built them a *Synagogue*!

I wish the *General Assembly* had nam'd some of those *Blessings* which they observe have always *Signally* attended *Presbyterian Government* in *Scotland*. I have heard, that *Rebellion* introduc'd it, so the *Sword*, *Famine*, *Sickness*, and *Poverty* have always attended its *Establishment*. All which have *Signally* follow'd it now. They have not been *Establish'd* before since *Forty-One*, those *Blessed Times*! Is this the *Blessing* of which they now mind Her *Majesty*? The *Rebellion* they then Rais'd against her *Royal Grand father*; which

which succeeded (tho' he had *Establish'd* them too) till he brought on his *Destruction*, and of the Church with him, not only in *Scotland*, but in *England* and *Ireland*! And all this, by his *Playing* with them, his *Courting* and *Caressing* them, till they Grew too *Strong* for him. And they made as *Fine Loyal Addresses* as they do now. Nay more, they once Declar'd themselves fully satisfy'd, and that they had no more to *Ask*, after his having *Establish'd* their *Presbytery*, and *Abolish'd* *Episcopacy* for them. It was then a *Contented People* and a *Contented King*.

3. But it seems this *General Assembly* will not be content with all this. They will not have any of the *Episcopal Clergy* left among them. They will not suffer them to *Preach*, tho' in *vacant Churches*, as the *Address* speaks; nor to *Baptize* their own *Children*, or those of their *Communion* in private *Houses*, when the *Church-Doors* are shut against them, which this *Address* calls *Irregular Baptisms*. For this they Outrag'd Mr. *Masse*, &c. as before is told. They count it likewise *Irregular* to *Baptize* the *Children* of any who are under *Scandal* with them (and we know what they count *Scandal*) thus Punishing the Innocent *Children* for the *Parent's* Offence. But they think the want of *Baptism* to be little *Harm*. They make it but a *Formality*! And down it go's in their next *Heat* against *Sett-Forms*! They had almost worn it quite out, and the *Lord's Supper* too in their last *Establishment*. As has been often told. See *Wesley's Script.* chap. iv. n. 3. p. 20.

If no *Private Baptisms* must be allow'd in *Scotland*; and if no *Children* of those who are under *Scandal* by the *King*, then none of the *Church* there can have their *Children* *Baptiz'd*; unless at the Peril of the *Mobb*, where the *Presbyterians* Prevail, as in the Case of Mr. *Masse*, &c. or of the *Royal Authority*, which, as in the last *Reign*, they bring in to their Aid, where the *Inclinations* of the *People* are *Episcopal*, which is far the Greater Part of the *Kingdom*. Therefore this *Address* of the *General Assembly* do

dire

direct her *Majesty* to Issue her *Proclamation* against these Episcopal Clergy, who *Preach* or *Baptize*, and will not own the *Sentences of Deposition* by the *Kirk-Judicatories*, or of *Deprivation* by the *Privy Council*. These are the Men who Cry out upon *Erastianism*! of which before. But now we have it as the proper *Act* of the whole *General Assembly*.

And they being now strengthened by a *Letter Counter-sen'd* by D. of Q. to the *Privy Council* there, in pursuance to their Address, to let the *Laws* loose against the *Dissenting Clergy* (so the *Church of Scotland* is now nam'd) we may expect to hear more of their *Sufferings*, till they are extirpated, if a more than Ordinary *Providence* do's not interpose.

It is told in *New Assoc.* Par. 2. Supl. p. 14, 15. How Mr. Rob. Calder an Episcopal Clergy-Man was Treated at *Aberdene*, for Administ'ring the *Holy Sacrament* there Easter as Twelve-Months, 1703.

And this Year, some of the Episcopal Clergy there, having given Notice for the *Sacrament* to be Administred in their own *Meeting-Houses* last Easter-Day, 1704; The *Presbyterians* there, being much fewer in Number than the *Church*, durst not venture upon their Common Refuge: *Mobb*; but took hold of the Advantage of the *Letter* fore mention'd, in Her *Majesty's* Name, and obtain'd a *peremptory Summons* from the *Presbyterian Privy Council*. Here, for these Clergy-Men to Appear at *Edinburgh*, to answer these *Irregular Proceedings*. So that now they are depriv'd both of *Baptism* and the *Lord's Supper*. And can we have them no otherwise than in an *Heathen Country*, and the *Primitive Church*, in times of *Persecution*, under the *Lawless Mobb*, or of *Authority*.

In this Great Distress, they of the *Church* in *Aberdene*, each Superior in *Number* and *Substance* to the *Kirk-Party*, have humbly Addressed to Her *Majesty*, Representing the *deplorable*ness of their Condition, and Imploring Her *Majesty's*

jeſty's Protection, at leaſt, for their *Conſciences*——But they muſt bear their *Chains*——And yet they reſt fully Aſſur'd of Her Maſteſty's good *Inclinations* towards them and doubt not in the leaſt of the *Sincerity* of Her Maſteſty's *Profeſſions* when She came to the *Throne*, of Her being truly *Episcopal*, as She had been Educated. But they Pray the *Necceſſity* She is brought under by the *Mis-Representations* have been made to Her of the State and Strength of the *Faction*, in that Kingdom, as well as in *England*. And they Pray it may not Prove to her *Detriment*, as it did to Her Royal Grand Father, who was thus Perſwaded by the *Artifice* of *Deſigning Men*, to his own *Destruction* and of the *Church* and *Nation* with him.

They Pray for Her Maſteſty. And commit their *Cauſe* to God.

Alas! Poor *Church* of *Scotland*! Alas for *Episcopacy* theſe Kingdoms! Which is no more of *Divine Right* *ENGLAND* than in *SCOTLAND*. There is but one *Episcopacy* the Whole Earth; of which each *Church* is a *Part*. And they uſ'd to be Concern'd for each other, as *Members* the ſame *Body*. But by our Unconcernedneſs now for the *Church* of *Scotland*; by the Experience of the laſt Age and the Current of this, we may Compute, That if *Episcopacy* be not Reſtor'd in *Scotland*, it will be *Aboliſhed* in *England*——As before. The *Faction* in *Scotland* have declared it. And in *England* they will not Deny it. And who is there to *Hinder* it!

I wou'd Ask any Moderate Good-Natur'd *Difſenter* in *England* [for ſuch I know there are] Whether they would not think it *Perſecution*, and a Deſign of utter *Extiꝛpation* if they were Prohibited from having their Children *Baptiz'd* in their own *Communion*? And after being *Refuſed* for this, inſtead of *Redreſs* or *Protection*, ſhou'd be ſw'd, Let the *Laws* looſe upon them. And if the *Biſhops* the *Convocation* ſhou'd be the *Promoters* of this, and *Redreſs* for it, Whether they wou'd not be call'd *High-Flyers* of a *Perſecuting Spirit*, &c?

And even this would not be, so severe upon the *Dissenters* here, as the Hindring of *Episcopal Baptism* is upon the Church in Scotland: Because the *Presbyterians* here do Acknowledge, as likewise in Scotland, the *Validity* of *Episcopal Ordination* (from which their first Reforming *Presbyters* did Derive their *Mission* and *Authority*) and consequently of their *Baptisms*. Whereas the *Presbyterian Ordinations* are Deny'd by us, and consequently their *Baptisms* to be *Valid*, more than if Administred by a meer *Lay-Man*, or *Woman*, in Case of *Necessity*. Nay it is worse, for here meer *Lay-Men* (for such are their *Presbyters*, if their *Ordination* is not *Valid*) take upon them, not only in one single Case of *Necessity* (as *Uzzah* thought) but *Ordinarily* and of *Right* to *Invalidate* the *Sacred Office*, in all its Parts, and that in direct *Opposition* to the *Priesthood* Ordain'd by *God*, like *Korah*; and so make it a *Stated Schism*. Therefore, tho' they may with a good *Conscience*, and pursuant to their own *Principles*, come to our *Baptisms*; yet we cannot go to *theirs*. And therefore, if all *Presbyterian Baptisms* were *Forbid* in *England*, it cou'd not be such an *Oppression* in *Conscience* upon them, as the *Forbidding* of *Episcopal Baptisms* in *Scotland* is to the Church there.

And suppose we shou'd Turn upon them the Argument made use of in the *Representation* of the *Commission of the General Assembly* to the *Parliament* in *Scotland* (Inserted in *Wolf Stript. Appen. Nurr. 1. p. 2.*) against any *Toleration* to the Church there, which they call *Establishing Iniquity by a Law*, and give this Reason, *That there can be no just Ground to Desire or Grant such a Toleration, seeing there was never in any Nation a Toleration allowed, where there was no Pretence of Conscience against Joynt-Communion.* As to the *Impudence* of their Assertion, it is like *Themselves!* To out-face the *Sun* at *Noon-day!* Are not our *Objections* against their *Ordinations*, and the *Corruption* of their *Doctrines*, in many *Particulars* besides those beforemencion'd, so much as a *Pretence of Conscience* against their *Communion!*

But what *Pretence* of *Conscience* had they against our *Communion* since the *Restoration*, 1660, in *Scotland*? Where all the present *Pretences* of the *English Dissenters* were taken out of the way, to *Try to Please* them! There was no *Liturgy*, nor any of our *Ceremonies*. And they could not object against our *Doctrine*. Let them shew any *Pretence* but that of *Episcopacy*. And it was *Moderate* enough God knows! It was little more than their own *Moderatorships*, except the *Episcopal Ordinations*, to keep up the *Frame* of the *Church*; And which they themselves Dare not say are *Invalid*, because it wou'd *Destroy* their own *Reformation*, as they call it. And therefore they might have *Compl'd* even with that *Episcopacy* too, upon *Point of Conscience*. And so they had no *Pretence* whatsoever against *Joyn-Communion*. Which Argument they now as *Falsly* and *Foolishly* wou'd Turn upon the *Church*.

But it quite *Destroys* all the *Pretences* of their *Brethren* in *England*, even to a *Toleration* here! Yet they are *Brethren* still, for they are against *Episcopacy*. And so are the *Presbyterians* in *Holland*, for the same Reason, tho' their Grand Enemy *Erastianism* Reigns there, more than in any Part of the World. Yet they Dare object it against the *Church* of *England*! And Practise it Themselves (as before is shew'd when it will serve their Cause. They can joyn with *Erastus*, or the very *French Papists* (whom they Invited over in *Forty One*) against the Common Foe *Episcopacy*. With which they are now making *Root and Branch Work*, when they will not suffer them to *Baptize* their *Children*. It is like the *Egyptian Tyranny*, commanding Us to throw out our *Children* [not excepting the *Females*] that they may not *Live*. The one respected only *Bodily* Life, but this Concerns their *Souls*.

And tho' we know that the *Presbyterians* lay very little Stress upon *Baptism*, and will let their own *Children* Die without it, rather than *Baptize* them *Privately*, or not upon one of their *Preaching-days*, as is common in *Scotland*;

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Yet is it not a Terrible *Imposition* upon their *Consciences*, who think otherwise, That the *Presbyterians* will neither *Baptize* their *Children* themselves, if sent for to their *Houles*, upon never so Apparent Danger of *Death*; nor suffer any *others* to do it!

Yet Mr. *Ridpath* wou'd make us Believe, that the *Episcopal Clergy* in *Scotland* enjoy not only a *Toleration*, but a *Comprehension* too! And that there is no Oppressing of *Tender Consciences* there! Wou'd the *Dissenters* be Content with such a *Comprehension* in *England*?

The *Acts of Uniformity*, 1. *Eliz.* & *xiv. Car.* 2. yet Un-repealed, Inflict Severe *Penalties* upon any who by *Word* or *Writing*, shall *Declare* or *Speak* any thing to the *Derogation*, *Depraving*, or *Despising* of the *Book of Common-Prayer*. Yet it is Pelted every day, from *Press* and *Pulpit*, in *Coffee Houses*, and both *Publick* and *Private Conversation*. Wou'd the *Dissenters* take it well, if the *Convocation* shou'd Address Her *Majesty* to Issue her *Royal Proclamation*, and Command her *Judges* and all *Officers*, to see those *Laws* put in due *Execution*; and shou'd give this as an *Answer* to Mr. *Calamy*, and the rest of their *Writers*? As the *General Assembly* has done in *Scotland*, in *Answer* to the *Cyprianick Age*, and other *Confutations* of their *Schism*, wrote by the *Episcopal Clergy* there. But have now stopt their *Mouths*, by an *Act* making it *High Treason* to *Speak* or *Write* in Defence of *Episcopacy*, or against their *Presbytery*. And other *Answer* give they none. And the *Dissenters* here *Cry* up their *Moderation*!

Lord, how long wilt Thou look upon this?

The Lord Chancellor Puckering his SPEECH, deliver'd in the House of Lords, in the Year 1588. Taken out of the State Worthies. 2d Edit. 1679. p. 607, 1608.

“**Y**OU are especially Comanded by her Majesty to take
 “heed, that no Ear be given, nor Time afforded to
 “the wearisome Sollicitations of those that commonly be
 “Call’d *Puritans*, wherewithal the late *Parliaments* have
 “been exceedingly Importun’d; which sort of Men, whilst
 “that (in the Giddiness of their Spirits) they Labour and
 “Strive to Advance a *New-Eldership*, they do nothing else
 “but Disturb the good Repose of the Church and Com-
 “monwealth; which is as well Grounded for the Body of
 “*Religion* it self, and as well Guided for the *Discipline*,
 “as any Realm that Confesseth the Truth. And the same
 “is already made good to the World by many of the
 “Writings of Godly and Learned Men, neither Answer’d,
 “nor Answerable by any of these New-fangled Refiners.
 “And, as the Case standeth, it may be doubted, whether
 “they or the *Jesuits*, do offer more Danger, or be more
 “Speedily to be Repressed. For albeit the *Jesuits* do Em-
 “poyson the Hearts of her Majesty’s Subjects, under a Pre-
 “text of Conscience, to withdraw from their Obedience
 “due to her Majesty, yet they do the same but Closely,
 “and in Privy Corners: But these Men do both Teach
 “and Publish in their Printed Books, and Teach in all
 “their *Conventicles*, sundry Opinions, not only Dangerous
 “to a well-settled Estate, and the Policy of the Realm, by
 “putting a Pique between the *Clergy* and the *Laity*, but
 “also much Derogatory to her Sacred Majesty, and her
 “Crown, as well by the Diminution of her Antient and
 “Lawful *Revenues*, and by Denying her Highness Prero-
 “gative and Supremacy, as by offering *Peril* to her Ma-
 “jesty’s

(85)

"*jesty's* Safety in her own Kingdom. In all which things,
 " however in other Points they Pretend to be at War
 " with the Popish *Jesuits*) yet by the Separation of them-
 " selves from the Unity of their Fellow Subjects, and by
 " Abasing the Sacred *Authority* and *Majesty* of their Prince,
 " they do both Joyn and Concur with the *Jesuits* in open-
 " ing the Door, and Preparing the way to the *Spanish In-*
 " *vasion* that is Threatned against the Realm, &c.

Observations upon this SPEECH.

I. It is not so strange, that the *Puritans* in 1588, shou'd be Instrumental in the *Spanish Invasion* against a *Queen*, who kept a *Severe* but *Just* hand over them; as that the *Presbyterians* in 1641, shou'd Invite the *French* over hither against a *King*, who had so Wonderfully Exceeded in his Favours to them.

And their *Treason* was Detected, and their *Letters* taken which they wrote to the *French King*; who being then in his *Minority*, and his *Affairs* Embroil'd, by a *Rebellion* against him in his own Country, cou'd not Assist them with an *Armada*; but his Chief *Ministers*, first *Card. Richelieu*, and after *Mazareen* did help them to Form and carry on their *Rebellion*, from First to Last. And pretended to Vindicate themselves herein by way of Retaliation, for *K. Char. I.* having sent an Army to assist those who were in *Rebellion* against the *French King* at *Rochelle*.

Let me here Observe how Differently *Oliver* did Act the *King*, in the Beginning of his *Reign*, who *Rejected* the first *Foreign Address* that was made to him by the *City of Bourdeaux*, then in *Rebellion* against the *French King*, and said, *That such Examples were no way to be Encourag'd by him.* So far he had a true Notion of *Royalty*, That if *Kings* wou'd not Assist each others *Rebels*, but rather joyn together against them, it wou'd keep all *Kings* more *Secure*, and make *Rebellion* any where *Impracticable*. And tho' they

Heath's
 Chron. ad
 Ann. 1653
 P. 343.

they may serve a present Turn by it, in time of *War* or other *Exigence*, it never fails to come Home to them, at one time or other.

Cardinal *Richelieu* was more than Reveng'd for *Rochelle*, by the Assistance and Direction he gave to the *Scots-Presbyterians*; and sent them a more Powerful and Wicked Engine than the *Spanish Armada*, their Cursed Solemn League and Covenant, which, *Mutatis Mutandis*, is word for word the very same with that call'd *The Holy League*, which, under the Name of Preserving Religion, had rais'd that Terrible Rebellion in *France*, which almost Ruin'd the whole Nation. And as that *Holy League*, which was worded to be for the Preservation of the Kings Majesty's Person and Authority, in the Preservation and Defence of the Roman Catholick Religion, did Murther their K. *Hen. 3.* who Liv'd and Died a Zealous Roman Catholick: So our Solemn League which was worded in the same manner, in Defence of the King and the Protestant Religion, did Murther K. *Char. 1.* who liv'd and died a most Zealous Protestant.

And as the first Puritans in the Reign of *Q. Eliz.* were the Spawn of the *Jesuits* and *Popish Emissaries*, such as *Heath, Cummin*, &c. Who Broach'd among us the *Enthusiastical* Notions of being sent forth to Preach by the Impulses of our own Spirits, without any outward Ordination by Man; And run down *Liturgies*, as a Dead Form; and set up, in Opposition to them, the *Extempore Babble* (as it was in most of them) for the more *Spiritual* way; and this on purpose to Divide and Distract the Church of *England*, as was evidently prov'd before the *Queen* and Council by their Letters of *Mission* taken with them, and even their own Confession, when Palpably Detected and brought to Justice: So have they run on in the same way, from that day to this, and have been Acted by *Popish Councils* and Measures, [tho' All of them knew it not] as to bring in the *Spanish Invasion*, in that Reign; so afterwards the *French Designs*, to the Ruin of our Church, and of our Monarchy.

2. We may observe from this *Speech*, how Trouble-
some they have always been to *Parliaments*; Importuning
and Solliciting them without End. And that it was the
Opinion of this Wise *Queen*, that no *Ear* was to be given,
nor *Time* afforded them; for she saw the Fatal *Consequen-*
ces, we have since experienced!

3. That tho' their *Pretences* were fully *Answer'd* by the
then Learned *Divines*, and so *Confuted* that they could
make no *Reply*; yet that they still *Clamour'd* as much as
ever, *Re-Printed* their *Objections* in New *Books*, with
which they fill'd the *Nation*; and carry'd it on in their
Conventicles, with Undaunted *Assurance*!

4. That one of their Main *Engines* was, to Blacken
the *Clergy* to the *Lairy*, and as it is worded in the *Speech*,
to make a *Pique* between them.

5. That as their *Doctrine* was *Anti Monarchical*, so
Danger was Apprehended to the *Queens* Person from them.

I pray God our present *Queen* may not stand in *History*,
one *Instance* more of *Presbyterian Gratitude*, after Her
Royal *Father* and *Grand-Father*. Let her rather *Triumph*
over them, as Q. *Elizabeth* did, and K. *Char.* 2. after the
Oxford Parliament.

When She takes the same *Method* with them, She will
have the like *Success*.

She has seen *Both Methods Try'd* before her; And the
Issue of *Both*, more than *Once*; even as often as *either* of
them has been *Try'd*.

O! Let me not in this too Prove a *Castandra*.

NUMB. IV.

Geneva. Apr. 15. 1704. N.S.

I Remember I told in some of my Former, of one Mr. Osterwald a Minister of Neufchâtel, who has Eftablished in the Churches belonging to that Principality, A Sett Form of Prayer, in Imitation of the *English Liturgie*; he has engag'd them to observe the Chief Festivals of the Christian Religion, and endeavours all he can to bring them to a near Conformity with the Church of England, being Convinc'd that it is the most Conformable in all Respects to the *Antient Primitive Church*. I believe in Process of time the Holy City of Geneva will be in some nearer degree of Proximity to us than it has been hitherto, and that by the means of three or four of their Ministers, who are Men of Piety and Learning, and free from Prejudice. They propos'd not long ago to Reform some of the Weekly Sermons, and instead of them to Eftablish a Sett Form of Prayer, intermix'd with *Psalms*, and Reading of the *Scriptures*. This Proposal met with Opposition from a great many of the Old and most Bigotted Ministers, who Represented that such Innovations were Dangerous, and that this was a laid Design to introduce the *English Liturgie* among them. The Magistrates hearing of this Division among the Ministers, gave Orders that three Ministers might be Deputed from each Party, to Inform them fully of the State of the Debate; and accordingly the Ministers pleaded their Cause Solemnly before the Council. Above two Thirds of the Magistrates were for the Alteration, to have many of the Sermons abolish'd, and a Sett Form of Prayer Eftablished in their place; but they were unwilling to make this Change without the Unanimous Consent of all Parties, and they deputed Six of their Number to have a Conference with those who oppos'd the Change, and to Convince them of the Reasonableness

sonableness of it, and that they had no Design to bring in any Innovation, but what might tend to the Advancement of Religion. They have at last agreed the Matter, to Retrench some *Sermons*, but not so many as was Intended, and to Establish a short *Form of Prayer*, which the *Ministers* are now Preparing.

For Application of this Letter, I refer to *Wolf Strips*, p. 49. 50.

NUMB. V.

Edinb. Apr. 5. 1704.

THE 15th Day of March last, being Wednesday the Weekly Mercate at Edinburgh, there was a Procession brought from the Low Connait-House, by the way of the Talbooth, and in View of the Mercate People, and along the Lucken-Booths to the Cross, by Orders of her Majesty's Privy-Council, which was our Blessed Saviour's Picture in Tallie-Douce upon the Cross; this was carry'd upon the Point of a Halbert by a Towns-Officer. The Hangman and his Man follow'd after, both Array'd in Priests-Vestments, with Crucifixes upon their Foreheads, and every one of the Officers carry'd something. In this Manner they came to the Cross, where there was a Fire prepared. Into which they put our Blessed Saviour's Picture, the Priests Vestments, the Crucifixes, together with some Consecrated Wafers, the Vulgar Latin Bible, and some other Books, and Burnt them all. They beat the Sides of the Chalice together, and having thrown it into the Fire, they took it out again, pretending they wou'd sell it and give it to the Poor.

I have Inquir'd further into this Account from Edinburgh, it not being Easy to be Believ'd, in a Christian Country; And I have it from Undoubted Hands, and can now

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give

give it to the Reader for a Certain *Truth*. And there were several other Aggravating *Circumstances*, which are not here set down. I desire to make the following *Observations* upon this.

1. The *Vulgar Latin Translation* of the Holy Bible, tho' not so Good as our *English Translation*, in the *Main*, is Better in several *Particulars*. However it is as much the Bible as *Ours*. We all here, *Dissenters* as well as others, Appeal every day from our *English* to the *Original*, in Disputed *Texts*. Must therefore our *English Bible*, if any *Error* or *Mistake* is found in it, be *Burnt* ! Wou'd not this be call'd *Burning* the *Holy Scriptures* of God ! As much is the other. There are various *Lections* of the *Originals*, as well as *Translations*. Must all be *Burnt* ? Then there may not be a Bible left in the World !

2. Our Dispute with the *Church of Rome* concerning *Transubstantiation*, relates to the *Manner* of *CHRIST's* Presence in the *Holy Sacrament*.

But all *Christian Churches* do Retain the Words of our *Blessed Saviour* and own, That it is His *Body and Blood*, tho' they cannot, nor ought to Presume to Define the *Manner*, because it is not *Revealed*.

Now to take that which we own to be the *Body* of *Christ*, in an *Ineffable* Manner, and to Burn it by the Hands of a *Hangman*—— ! *Horresco referens*——

3. Tho' I think all *Pictures* of God the *Father* to be utterly Unlawful, as being most Expressly Forbidden in the *Holy Scriptures*, as well as against *Sense* and *Reason*. And tho' the *Picture* of our *Blessed Saviour* as a *Man*, comes not under that *Prohibition*, because he was Really a *Man* ; yet I think such *Pictures* of Him, do rather Depress and Lessen our Notion, even of his *Humanity*, which is not *Adorable* but upon the Account of his *Hypostatical Union* with the *Divinity*, which cannot be Express'd in a *Picture* ; And therefore I cou'd wish, That there were not one such *Picture* in the World : Yet still, to Crucify the *Picture* of our *Saviour*, to Thrust

a *Spear* into its *Side* (where the *Top* of the *Halbert* went in; in this *Procession*) and to *Burn* it by a *Hang-man*, is most *Abhorrent*, it is *Executing* of Him in *Effigie*, and as *Great Contempt* of Him as any *Heathen* or *Jew* cou'd shew. It wou'd not be *Born* among the *Mahometans*. They have a *Greater Veneration* for *Christ*. And such a *Procession* in *Constantinople*, wou'd have been *Punish'd* with *Death*.

4. A *Cross* is no *Picture* or *Resemblance* of any *Person*. But a *Proper* and *Lively* calling to *Mind* the *Passion* of our *Blessed Saviour*. And, as such, was us'd in the *Primitive Church*. And *Crosses* stand still upon the *Churches* in *Geneva*. But the *Scots-Presbyterians* are the *Abhorring* of all *Flesh*.

The *Test* in *Japan* for a *Christian*, is the *Trampling* upon the *Cross*. This is thought a *Sufficient* *Indication*, that he who do's it is no *Christian*. By this the *Dutch* Secure that *Trade* to *Themselves*. Yet I fancy wou'd *Startle* at *Burning* the *Bible*, or the *Holy Sacrament*, by which they *Commonly Swear*. For none upon *Earth* come up to the *Scots-Presbyterians*!

5. The *Prophaning* of a *Chalice*, or any thing *Dedicat-ed* to *Holy Uses*, is their *Proper Food*. They have *Liv'd* upon it, ever since their *Reformation*. They know no such *Sin* as *Sacrilege*, except in taking a *Ragg* from their *Covenant*!

6. Their *Rage* against the *Vestments* of a *Popish Priest*, was equally meant against those of the *Church of England*. They call our *Surplice* a *Ragg* of the *Whore*, &c. and will *Burn* them, and *Us* too, by the *Hands* of the *Hangman*, whenever it is in their *Power*. Are the *Vestments* our *Quarrel* with the *Church of Rome*? The *Vestments* of the *Clergy* are *Separated* for *Holy Use*. But the *Persons* who are *Dedicated* to *God* are more *Sacred* than *Things*. The *Person* of *Aaron* was more *Sacred* than the *Temple*, as being a nearer *Type* of *Christ*. And to have *Robb'd Aaron*

of his *Vestments*, or to have *Prophan'd* them, wou'd have been Greater *Sacrilege*, than to have *Prophan'd* the *V-tenfils* of the *Temple*. And to Dress an *Hangman* in the *Robes* of a *Priest* of *God*, is such a *Contempt* of *God* as wou'd not have been born among the *Heathen*. They have a Greater *Regard* for *Religion*, than a true *Presbyterian*!

7. It is most Astonishing, That all this shou'd be done by the Face of *Authority*, by Order of the *Privy Council*, tho' *Presbyterians*. That they shou'd not have Consulted their *Honour*, at least, to Act such a Publick *Despise* to *Religion*, Deliberately, and in Cool Blood, as must make the *Ears* of all that *Hear* it to *Tingle*, and *Render* them most *Odious* and *Detested* to the whole *Christian World*!

8. I know nothing in *History* Equal to this, but what Proceeded from the same *Spirit*, which Possess'd the *Reforming Lords* and *Commons* in *England*, in the Year 1644. When *Forming* their *Directory*, which they set up in Room of the *Common-Prayer*, it was under *Deliberation*, whether they shou'd *Retain* in it the *Creed* and the *Ten Commandments*? Which being put to the *Question*, it was Carry'd in the *Negative*. And they were *Rejected*; And are not in the *Directory*. This you will see in the *Lord Clarendon's History of the Rebellion*. Vol. 2. Book viii. p. 452, 453.

Thus we find, That it is not *England* or *Scotland*, which of them is the Worst? But the *Faction* the *Party* the *Devil* in *Either*, who is now let *Loose* again, in the same *Shapes* in which he *Appear'd* formerly. And will go as far in the one *Kingdom* as in the other, where he is not *Resisted*.

The *Lord* Rebuke him. And his *Cursed Agents*,
And *Deliver Us* from them.

A M E N.

June 10.
1704.

F I N I S.

June 22.
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POST-SCRIPT.

June 22. 1704.

THIS day I saw a Letter from Edinburgh, with this Note of Mr. * *Webster's* Prayer, last Sunday (says the Letter) from an *Hearer*. His Words were these, *We* Thank thee, O Lord, for Supporting the Cause of thy own People in our Neighbour Nation, by putting it in the Hearts of the Godly Lords there, so Stoutly to Oppose the very Wicked House of Commons.

* A Great
Ring-leader
in Edinburgh.

I thought the Reader wou'd forgive me to tell him this Piece of News in a *Post-script*, the foregoing Sheets being almost wrought off, that I cou'd not Insert it in its proper Place. And I thought it worth the while, for these Reasons.

To shew how the *Whigs* and *Dissenters* Reckon themselves all One Body in *England* and in *Scotland*. And Concern themselves mutually for Each other.

And shou'd it not be so with the *Church*!

To Cure, if possible, that *Fatal* and *Sleepy* Nation in too many here, that we are not Concern'd at what they do in *Scotland*. That the *Dissenters* Here and There, are two Sorts of People. And that they in *Scotland* have no Design upon *England*. And that it is only their *Impertinence* to Meddle with our Affairs Here. No, it is their *Business*. And they are truly in the Right of it. For the Cause of the *Dissenters* can never Stand in *Scotland*, unless it Prevail in *England*. And their Party, as their Principles, are one and the same in Both Kingdoms. The Chief Council of whom, and the Principal Managers are *English Whigs*, whose *CABAL* in *London*, give out the Necessary Orders.

Orders through the whole *Body*, as well in *Scotland* as in *England*. As before in *Forty One*; in the *Rye House Conspiracy*; in *Monmouth's Rebellion*, &c.

They begin in *Scotland* what they Intend to bring into *England*. This is a sure *Index*, as it was in the Times of *Forty One*. Thence came the *Covenant*. And there began the first *Up Roars* and *Tumults* against *Episcopacy*, the *Liturgy*, *Ceremonies*, &c. which soon after Flow'd with a *Strong Tide* into *England*,

And now see what they have Begun in *Scotland*, in far Greater *Tumults* than those (of *Women* only at first) which they Rais'd in the Reign of King *Char. I*. Even of 700 *Men in Arms*, expressly Renouncing Queen *Ann*, and Declaring that they will have none but a *Presbyterian* to Reign over them: And that their *Covenant* for the *Extirpation* of *Episcopacy* must be brought again into *England*. Yet no Notice taken of this, by the Dexterity of their *Managers* Here. At the same time that the Nation is fill'd with the Noise of a *Scotch-Plot*, on the other Side; the Bottom of which is not yet found out. I hope it will in the *Scots-Parliament*. But here is *Treason* and *Rebellion* Acted in the Face of the *Sun* by the *Presbyterians*, and no Inquisition made after it, tho' it cannot be Deny'd, and their *Declarations* Publish'd in *Print*. Yet none are Alarm'd! No *Jealousies* or *Fears* on that Side! Which makes good the Character given of Us, That the *English* believe every thing they HEAR, but nothing that they SEE.

Our *House of Commons* is Insulted by their *High-flyers* (they are all *High-flyers* there) Openly in their *Pulpits*, and call'd very *Wicked*, because they are True to the *Church*, and wou'd not put the *Power* of *Destroying* Her into the Hands of the *Dissenters*, tho' they Allow them a Full and Free *Toleration*: At the same that they not only Refuse any *Toleration* to the *Church* there, but have made it *High-Treason* to *Speak* or *Write* in Her Defence; And deny Her the *Liberty* to Administer either *Baptism* or

the Lord's Supper to those of her own Communion. And visibly Design, and Conceal not their Intention, totally to Extirpate Her, that She may Rise no more. Which they have, now in this Reign again Vowed, with the Engagement of Lives and Fortune, in the Declarations of both their Provincial Synods, at Edinburgh and Glasgow, which are Printed in the New Association.

And the more Fiercely they go on, the greater Moderation we put on, and Passive-Obedience! If any Speak in Behalf of Episcopacy now in Scotland, he is Hang'd by Law. And here, where the Law stands yet for the Church, such an one is Stigmatiz'd and Branded, as an High-Church Man and a Papist. None must speak of the Dissenters, but with Profound Respect! Nor mention what they have formerly done, or are now a Doing! The House of Commons, and those Lords who are for Preserving our Present Laws, the Corporation and Test Acts (to keep the Dissenters out of Power) are Legion'd, and Million'd, and Observator'd! And made the Jest even of Whigs! Such a Scene was never seen before, nor will be Believ'd in after Ages!

But they have a Time coming in View, and they Hope at hand, when the Church of England, and Old England shall be no more!

AVERTAT DEUS.

The following Letter, tho' of an old date, I have Intended to shew what sort of Things their Preachers and Indicators are, to which All must now Submit:

SIR,

STR, 30 March 1704

Y^Esterday *Baillie* dree'd his Repentance according to the Order of Council. But had a great deal of Respect shew'd to him by the many Salutations he receiv'd, and even Concern for him, by the Tears of many Gentlewomen; As soon as he came off the Pillory, the great Crowd of By-standers, waving their Hats in the Air, gave him Three several Huzzah's; and Accompanying him to the *Nether-bow*, where he was deliver'd to three Companies of the Foot Guards, gave him a Fourth, being with much difficulty kept up from throwing of Stones at his new Guard, who at the *Murefy-bill* deliver'd him to two Troops of *Dragoons*, who had Orders to carry him to the Castle of *Blackness*. They say, When he was on the Pillory, a Country Woman who had come into the Mercat, ask'd her next Neighbor, "Why such an Honest-like Man (for he was in good Dress) stood in that Scandalous Place? Was inform'd of the Cause; and then said, in the hearing of several That she minded to have seen a very Honest Woman Scourged, and put upon that Place, and thereafter sent to the Plantations, for Averting she had seen Major *W^h lying with another Man's Wife. Who that same Day 12 Month at a Stake confess'd that and much worse. She made no Application, but the Story being in everybody's Mouth, I have written it to prevent a Vacancy. I waited on the Brethren this Morning; Prayers said, Rolls call'd, Minutes of the last *Sedurum* read, *Stirling* presented a Letter from Mr. *Brown*, Minister of *Glasgow*, to this purpose, as near as I can remember

* The Chief Saint of the Covenant. See his Extraordinary History, Intitul'd *Ravillac Redivivus*. Printed for Walter Kettleby at the Bishop's Head in St. Pauls Church-yard.

"Upon Sunday last, Mr. John Hepburn Preach'd and Baptized within four Miles of this Place. There was a great Confluence of People from the Neigh

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neighbouring Parishes, and he has appointed a Meeting next Sabbath, within a Mile of this Town, his Design being to raise a Schism in this Kirk, and I fear is set upon this Way by the Enemies of Christ's Kingdom; tho' it's like he is so blind as not to see it. But I wish the Reverend Assembly would take a speedy way to extinguish this Flame, lest as a Fire kindled in one Corner of a City consumes the whole; it may Burn this poor Church to Ashes.

"This being Read, and Heard with a great deal of Attention, and by some call'd a Great Letter; There was an Overture brought in for putting the Church Discipline in Execution against *Hepburn*, and one *Mac Millan*, formerly Depos'd by the Synod of *Galloway*.

"After this, they nominated and instructed their Commission, and it being propos'd that Seven Ruling Elders, and Fourteen Ministers shou'd be a *Quorum*, it was Objected by Mr. *Foyers*, Minister at *Stan-house*, Fourteen was a very improper Number, there having once been in this Land so many *Bishops*. Upon which Grave and Weighty Consideration, the Number was augmented and made Fifteen. This done, and some Petitions Read, we Adjourn'd till Four of the Clock, to my great Contentment. At which time we met; and, after a good Sturdy Prayer, we fell to our *Synod Books*, and upon them had some very Learned, and one very Odd Remark.

"1. The Synod of *Argyle* Ordered one of their *Presbyteries* to Separate a Man from his Wife, because he was Married by a Husbandman in *Lochabber*, albeit they had Co-habited as Man and Wife several Years.

"2. The *Synod of Murray* had Order'd a Married
 "man, who judicially Confess'd *Adultery*, to be pro-
 "ced against as a Slanderer of her self, the pretended A-
 "terer having by Oath clear'd himself. These two C-
 "were earnestly press'd by some to be very well worth
 "Consideration of the Assembly. But that was sh-
 "ed.

"I will trouble you only with another.

"It was Remark'd by the *Visitors* of the *Synod* B-
 "of *Aberdeen*, That that *Synod* without any legal Pro-
 "of his being Guilty of the Crimes laid to his Charge
 "had Order'd the *Presbytery* of *Garioch* and *Turrif* to
 "communicate summarily *Ross* of *Rot mae*.

"Mr. *Huy*, Minister of *Birs*, said that the reason w-
 "the *Synod* had proceeded against that Person after th-
 "Method, was, because he was a very Debauch'd and P-
 "fligate Man, it being most certain that he had lain wi-
 "Five several Women at one and the same time, and th-
 "all the Five prov'd with Child; and to the foresaid *Pre-*
 "*byteries* Confess'd their Great Sin with that Abominab-
 "Man.

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 V. Conclusion.

ERRATA'S.

Page 9. line 18. read *Fury*. p. 10. l. 18. f. *Baffles* r. *Battles*. p. 11. l. 12. f. r. *out*. p. 13. l. 11. f. *Respectively* r. *Respectfully*. p. 17. l. 13. r. *Regal*. p. 21. l. 29. f. *within* r. *which*. p. 25. l. 31. f. *wrought* r. *brought*. p. 31. l. 15. f. *Her* r. *We*. p. 34. l. 27. r. *Murder him*. p. 36. l. 9. f. *Memoirs* r. *Memory*. l. 19. r. *Respectively* r. *Respectfully*. l. 25. r. *give*. l. 29. r. *given of*. p. 38. l. 7. f. *ibererated*. p. 39. l. ult. f. *Royal* r. *Loyal*. p. 60. l. 19. r. *Rather than*. l. 20. r. *Bounden*. p. 64. l. 33. r. *they had*. p. 82. l. 15. f. and r. *as*. p. 84. l. 19. r. *withdraw them*.

POSTSCRIPT.

Showing how the Honourable House of Commons in England
 treated by the Presbyterians in Scotland.
 With a Specimen of the Gravity and Abilities of the
 Scots and Kirk-Industries.

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